

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Encouragement.

"I will give you rest."

O Christian! why sink in the dark waves of sadness?
Why let the cold arms of fear circle thy breast?
Why banish all the traces of gladness,
When Jesus has promised so blissful a rest?
Though all else shall perish,
This sweet promise cherish,
Till you of bright Eden restored are possessed.
Why hang thy sweet harp on the desolate willows,
And feast thy sad spirit on sighing and tears?
O! why launch thy bark on despair's rolling billows,
And worship a Moloch of anguish and fears?
Check the tear that has started,
And battle strong-hearted,
Till victory's beacon thy drooping eye cheers.
O! why should thy spirit in anguish and sorrow?
Why cast each fair hope from thy bosom away?
When the clouds of to-day may be banished to-morrow,
And this night bring the dawn of a happier day?
This sweet thought shall cheer thee,
That rest is so near thee,
When God with rich blessings thy toils shall repay.
Then love's sweetest garlands, around thy heart twining,
Shall fill with rich fragrance fair Eden's bright bowers;
While friendship, perennial beauty enshrining,
Sheds glory more splendid than man's early hours;
Its halo is wreathing,
Its increase is breathing,
Its presence refreshes like summer's soft showers.
Then "peace like a river," shall glide on before thee,
And joys shall spring up like flowers at thy feet;
There gladness her banner of light shall wave o'er thee,
And looks of affection thy glad eye shall meet;
While the lov'd fields of glory
Shall spread out before thee,
And music shall sweetly thy raptur'd ear greet.
Then, Christian, sink not in the dark sea of anguish,
Let the cold arms of terror embrace thee no more!
No longer in doubt and despondency languish,
The land is approaching where sorrows are o'er,
Where sunshine and gladness
Shall conquer our sadness,
And pleasure forever shall reign on that shore.
C. W. COOKE.

Historical Evidence.

(Concluded.)

But I am now called to make out this historical fact, and although I have done it at some length in a late work, ("Root of Popery,") and pledged myself to burn that book when the arguments were refuted, yet not a man has accepted my challenge, or called for my pledge, I, therefore, again give a brief statement of the evidence from the writings of the bitterest opponents of the creed which I hold. Bishop Russell, Professor of Ecclesiastical History of the Scottish Episcopal Church, and an extreme anti-millennarian, who discards that doctrine as "a Rabbinical fable, which had no connection with the gospel, and ought therefore never to have occupied the thoughts of members of the Christian church;" (p. 89, "Discourse on Millennium,") states, that "The Jews and their followers in primitive times understood the millennium literally; the word had no double sense in their creed; it was not, in their estimation, the emblem or shadow of better things to come; on the contrary, it denoted the actual visible appearance of the Messiah, and the establishment of his kingdom upon earth as the Sovereign of

the elect people of God."—p. 136. Without ever seeming to imagine that the doctrine could be held as recorded by the prophets or apostles, he states again, that "Theopompus, who flourished 340 years before Christ, relates that the Persian Magi taught that the present state of things would continue 6000 years, after which Hades, or death, would be destroyed, and men would live happy," &c. He says also, that "the opinion of the ancient Jews on this head may be gathered from the statement of one of their Rabbins, who said, 'the world endures 6000 years, and in the thousand or millennium that follows, the enemies of God would be destroyed.'" "It was in like manner a tradition of the house of Elias, a holy man, who lived about 200 years before Christ, that the world was to endure 6000 years, and that the righteous, whom God should raise up, would not be turned again into dust." upon which the Bishop remarks, "That by this resuscitation he meant a resurrection prior to the millennium is manifest from what follows." Again, page 47, "It is worthy of remark, that the two ancient authors, whose words have just been quoted, speak of the seventh millennium as that day—the day in which God will renew the world, and in which he alone shall be exalted."

So much for Bishop Russell's testimony to the faith of the Jews before Christ, sought, not from Scripture, but from other historical records, with the design of condemning it; and that the same faith was adopted by the Christian church in and after the days of the Lord and his apostles, is obvious from what he concedes at page 47, in these words: "But whatever might be the origin of the anticipation so fondly cherished by both Jews and Pagans," (and he might have said patriarchs of old,) "before the advent of our Savior, in regard to a happy change in the natural and moral constitution of things, it is manifest that the hope of such a consummation was not superseded by his residence on earth. The first Christians, on the contrary, looked with a more earnest desire for the new heavens and new earth promised to their fathers, and connected their expectation too with the ancient opinion that this globe was to undergo a material change at the end of 6000 years, throwing off all the imperfections which had arisen from the guilt of its inhabitants, and being fitted for the habitation of justice, benevolence, and purity, during a blessed millennium—the Sabbath of this terrestrial globe." He states, in various places, that the first Christians adopted and held on this subject the same faith, hopes, and expectations as the Jews, and page 84, that "down to the beginning of the fourth century, the sure and certain hope entertained by the Christian world, THAT THE REDEEMER WOULD APPEAR ON EARTH AND EXERCISE AUTHORITY DURING A THOUSAND YEARS, WAS UNIVERSAL AND UNDISPUTED."

That it may not be said that I rest up-

on the testimony of a single historian, take the evidence also of Dr. Burton, Regius Professor of Church History, Oxford, whom the late Dr. Welsh styles, "the learned and excellent." In his Bampton Lecture of 1829, he is constrained to grant, (though equally hostile with Bishop Russell,) that down to the middle of the third century, the doctrine was universally held; or rather, putting it in his own negative words, "Upon the whole, we may safely conclude, that after the middle of the third century," (that is, after Origen and Dionysius arose,) "the doctrine was not received as that of the Catholic church." But who is so blind as not to see, that if the doctrine of Christ's pre-millennial advent, and the resurrection of all his saints to reign with him in his millennial and eternal kingdom, was, before that time, the true Catholic faith of the Christian church, it could never cease to be a true doctrine, or become a heresy, although the whole church might condemn it as such? The doctrine might, and did cease to be held by the visible church or apostasy after the establishment of Christianity as the religion of the Roman Empire, and was superseded by the opposite or post-millennialist creed; but the fact of the non-existence of the latter creed, and the universality of the former during the first three centuries, is sufficient historical proof of the truth of pre-millennialism, and of the heresy of post-millennialism.

Again, the same question, as to which was the original faith on the millennium, was asked of the late lamented Doctor Welsh, Professor of Church History in the Free Church of Scotland, but he evaded it, by stating, that he had not for a long time thought of the millennial controversy, and would need to revise the subject before he could give a definite answer to the question, which never was received, nor indeed promised.

Again, shortly before the General Assembly of 1846, and when I was making up my mind to overture the Free Church upon the system of prophecy held by it, I wrote as follows to the present learned professor, occupying the same chair of ecclesiastical history:—"I feel constrained to ask you, whether there be any evidence in the ecclesiastical history, or in the writings of the fathers of the first three centuries of the Christian church, for the opinion that prevailed after the fourth century, and ever since, that our Lord Jesus Christ would not come, nor the resurrection of his saints take place, till after the millennium? In all my reading of the history of that period, whether in Eusebius or elsewhere, I have only met with the uniform and unanimous opinion held and expressed, as for instance by Justin Martyr, that the Lord Jesus would come, and his saints arise, before the millennium, with the single and suspicious exception of Dionysius of Alexandria, (perhaps I should also have added Origen,) about A. D. 266, who denies that the Apostle

John wrote the Revelation. If you know of any evidence in the history of these first three centuries, or in the writings of the fathers of the same time, for postponing the second advent of the Lord, or the resurrection of his saints, till after the millennium, you will confer a favor on me by telling me where it is to be found. I have very strong reasons for asking, and if possible of obtaining, a clear affirmative or negative answer to the question, as I believe mighty issues depend upon it."

As no notice, either verbal or by writing, was ever taken of this letter, I concluded that none could be given but such as would implicate the learned professor in the dilemma of Bishop Russell and Dr. Burton, and that rather than confess that the unanimous voice of the first three centuries was altogether in favor of the pre-millennialist, or ancient Chiliasm, and that the post-millennialist theory had no existence before the fourth century, and consequently could not be the faith delivered to the saints, he chose to say nothing on the subject. But while the two Scotch professors had clear enough foresight to avoid the dilemma in which the two Episcopal historians got themselves entangled, yet, by giving no answer at all, they must be held as confessed that no evidence in favor of their theory exists in the history of these centuries, else they would certainly have pointed it out. It remains, therefore, historically proved, from the written testimony of two, and the silent acquiescence of two more eminent professors of ecclesiastical history, that there is not a vestige of evidence in the history of these three centuries of the existence of the post-millennialist creed, which could not, therefore, come into being before the great anti-Christian apostasy, of which it is the peculiar theory, which took place in or after the fourth century. Post-millennialism, then, though held and maintained by nearly all the churches in Christendom, is evinced to be nothing better than a heretical figment of the apostasy; while the ancient Chiliasm, or millenarian faith, so long branded by all these churches as heresy, is proved to be the true faith of the Christian church, which every Christian is bound earnestly to contend for, as the faith once delivered to the saints.

"Nay, not so fast," cries the post-millennialist, "though the Jews and first Christians believed as stated, yet their belief is no proof of the truth of what they believed, for we know that they believed many an error and absurdity, and this among the rest." While it is not denied that many an error and absurdity was believed among them, yet we know that the universal belief by Jews and Christians, before and till the fourth century after Christ, of the pre-millennial advent of the Lord, and the resurrection of all his saints to reign with him in his millennial kingdom, is full proof of the historical fact asserted; and the necessary consequence of that fact is, the non-

existence till the fourth century, and consequently, the baselessness of post-millennialism as a Christian doctrine. But the apostles themselves very often, both before and after the resurrection of Christ, engaged in earnest inquiries of the Lord regarding his coming and kingdom; even up to the very last interview and last words they had with him before his ascension into heaven, and while he opened their minds to understand and believe the Scriptures regarding his coming and kingdom, he never hinted at the existence of error or heresy among them regarding that belief. That same faith was held by the Jewish church before them, and by the Christian church after them, as already established by the tacit acquiescence, or the full concessions, of the four eminent ecclesiastical historians quoted and alluded to. The establishment of this most important historical fact is full proof of the non-existence of post-millennialism till the rise of the apostasy, and consequently of its baselessness in Scripture and its heresy. And the condemnation of the original millennial faith as heresy by post-millennialists, is not only a condemnation of truth, for which they have neither Scriptural nor historical grounds, but is an imputation of heresy against the whole church of God, Jewish and Christian, which could only originate in the anti-Christian apostasy; and the theory they instituted, instead of the creed they condemned, can be nothing but a heresy.

The total want of evidence in favor of the post-millennialist theory, and the unanimous voice of all Jewish and early Christian history, as conceded by the historians just referred to, is perfectly sufficient to prove that post-millennialism had no existence in the Christian church till the fourth century; for who can believe that two such historians, who condemn the original system, would have granted such facts as are totally destructive of their own system had they been able to deny them? And who can believe, if they had known of any evidence, either in Scripture or history, more favorable to the theory they uphold, that they would have failed to produce it? Again, who is so simple as to believe, if the pre-millennialist creed of the Jews and first Christians had been a heresy, that it would have been passed over, not merely unchallenged and uncondemned, by the Lord Jesus and his apostles, but would by them have been held up as the great object of hope, to which all Christians looked forward? "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) It is so contrary to nature, and to everything else in history, to believe that the pre-millennialist creed, had it been a heresy, could have been held for centuries before and after Christ and his apostles, and yet be neither condemned nor noticed by them, that it is altogether incredible. Such, however, is the fact, testified to by insuperable historical evidence, from the writings of historians who would not willingly testify anything in favor of a system which they condemn; and the inevitable inference is, that the pre-millennialist faith was originally delivered to the saints, or prophets and apostles—was recorded in the Scriptures, and taught by the prophets and apostles to the Jews and the first Christians, and confessedly held by the Christian church, without a question, for several centuries. And the result always follows, that post-millennialism, as existing in nearly all Popish and Protestant churches since the rise of the apostasy, can be nothing but an anti-Christian heresy which must be swept away.

There are no denominations that I have heard of, that now hold, or for the last fourteen or fifteen hundred years have

held the millennialian creed, that the Lord will come the second time, and raise all his saints, before the millennium, and reign with them in the renewed heavens and earth for ever: nay, I believe that almost all the denominations now hold that the Lord will not come again till after the millennium; that is, they deny that he will ever literally or visibly come to his millennial kingdom at all,—that he will ever renew the earth, or reign as king, in glory and majesty, over all the earth, as the Jews and first Christians believed. Individuals, and it may be perhaps, that even a congregation, here and there, few and far between, may hold it, but these are the exceptions. The question, then, is reducible to this,—whether the faith held by Jews and early Christians, or that held by Papists and Protestants for the last fourteen or fifteen hundred years, is that which was delivered to the prophets and apostles, recorded in the Scriptures of the Old and New Testaments? It appears to me absolutely impossible that any candid man, who will fairly consider the evidence on both sides, can hesitate to pronounce that the post-millennial theory of modern Christendom is a heresy, totally devoid of evidence or support in either Scripture or history. And who, when once duly sensible of this most alarming and astonishing fact, could be innocent of the blood of his brethren, were he to be silent, or refrain from warning all men of the prevalent heresy, and calling upon them to come out of, and abandon that soul-destroying apostasy.

If it be asked how the Protestant churches, which are so hostile to Popery, could adopt the very fundamental heresy of the whole Popish system? the answer is plain, namely this, that all the reformers were originally educated in the Popish antipathy and hatred against what was called the Chiliasm or millennialian heresy. From this cause all the Standards, Catechisms, Confessions of Faith, and other theological documents of most of the reformers and reforming churches, are so defective, vague, and meagre, not to say erroneous, with regard to the millennium—the third, or glorified state of revelation; that there is an absolute need for a fuller and more particular account of what is revealed concerning that our heavenly inheritance, than is contained in any Confessions or Standards of any church of the Reformation. If this be doubted, I ask, for instance, in which Protestant Catechism, or Confession of Faith, now used, is there any account of Christ's kingdom as described in the prophets, and as believed in by the Jews and early Christians? In which of them are not some vague ideas of a heaven above the stars, and after the final judgment, contained? Which of them does not hold the millennium to be nothing but a portion of the fallen state, and as antecedent to the second coming of Christ? Which of them, in short, does not contain the post-millennial system of Popery, and directly oppose or condemn the system of the Jewish and early Christian churches?

Nothing can be more certain than that the one of these systems, which are directly opposed to each other, and totally different in their character and issues, is not only fundamentally without support from, but directly opposed to Scripture. And no man of intelligence can doubt, that not only the truth, but the certainty of the truth upon the subject is easily attainable, and ought to be attained, by Christians; or, in other words, that there is abundance of evidence in Scripture and history certainly to determine which is the true system, which most undoubtedly was that which was delivered to the saints, and by them to the Jewish and early Christian churches. And again,

if the truth can certainly be evinced by the Scriptural and historical evidence, who can entertain a doubt that the sophistries and false rules by which the heretical theory is constructed, can be as easily detected and exposed? And such being certainly the case, how discreditable it is to the independence, if not to the intellect, of pre-millennialists, that few or none of them have taken up the only clear position against post-millennialism, which is not merely warranted, but imperatively required by the truth, namely, to prove, expose, and condemn it as the heresy of the apostasy. Nothing remains for me, then, but to occupy that position, and to impugn the system of post-millennialism as heresy, even though it be still held and defended by almost every church in Christendom. And though the question at issue be not one of the elementary doctrines of the Christian faith, it is higher than first principles or elements, it is even a capital or crowning article of Christianity, in which are involved the eternal issues of the system of the Scriptures, including the very existence, locality, and nature of our heavenly inheritance.

My Savior.

BY JOHN EAST, M. A.

ARM OF THE LORD.

My Savior is the "ARM OF THE LORD." Under this title Isaiah invoked the long-tarrying Messiah: "Awake, awake, put on strength, O Arm of the Lord! Awake as in the ancient days, in the generations of old. Art thou not it that cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isa. 51:9, 10.) Now, these were "the redeemed of the Lord." The Arm of the Lord, therefore, which made their way for them, is synonymous with Jehovah, the Redeemer of his people, the Savior of my soul.

It hath been justly observed, that "God speaks in our way, but acts according to his own." By his ARM, then, we are to understand the extent of his power; as his stretched-out arm, or infinite might, reaches to all things; by his hand, the most minute, exact, and perfect workings of that power, which descends to the arrangement of the least of his dispensations equally with the greatest, at once kindling the glimmer of the glow-worm, and the blaze of ten thousand suns, and sustaining alike the movements of seraphs and of babes; "and by his right hand, the brightest display of his omnipotence and majesty." If the finger of God, (Ps. 8:3,) or the least exertion of his strength, could create the heavens, who can prescribe bounds to the reach of his ARM, or what is impossible to the strength of his Divine right hand? But these terms do not merely imply the omnipotence of Jehovah; they frequently signify JEHOVAH himself; so that I am fully justified in declaring that the ARM OF THE LORD is my Savior.

Thus Moses, in his book of Divine reminiscences, told Israel well to remember the mighty HAND, and stretched-out ARM, whereby the Lord their God brought them out of Egypt (Deut. 7:8)—an office which I have seen to have been discharged by the Angel of the Lord, the Savior of the world. For, says the Psalmist, "thou hast with thine ARM redeemed thy people," (Ps. 67:15,) and I well know by whom alone this was or could be effected. Of whom, again, does the prophet Isaiah speak, in that remarkable portion of his prophecies, which he seems to have written as on Mount Calvary, in view of the bleeding cross? Of whom can he speak but of my Savior, when, with impassioned energy and sor-

row, he asks, "To whom is the arm of the Lord revealed?" (Isa. 53:1.) He can mean no other than the Divine and glorious personage who "was wounded for our transgressions, who poured out his soul unto death, who was stricken for the transgression of his people." The same prophet tells us, "that the Lord hath sworn by his RIGHT HAND, and by the ARM of his STRENGTH," (Isa. 62:8) in confirmation of his promises to his people. But "as he could swear by no greater, he swore by himself;" (Heb. 6:13) and therefore we see all the engagements of God established in Christ.

"Not only the power and Godhead of Christ are revealed under the denomination of JEHOVAH'S HAND, but also the MEDIATION of Christ between Jehovah and his people. A HAND, or arm, is the instrument or means of communication; and this Christ is to his people: he reaches out and takes from the Divine fulness, and deals of it unto every one of them, according to his respective need." What other arm could raise itself so high, or let itself down so low?

On this ARM OF THE LORD, it is at once my privilege and my duty to lean. On an arm of flesh I dare not rest, for God has most solemnly anathematized such confidence. For "thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5.) On him I may repose, in full assurance that he will never fail me. The church in her pilgrimage state is thus beautifully described, in the question of an admiring spectator: "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Cant. 8:5.) Numerous, very numerous, are the occasions on which I have need of such omnipotent support. In them all I am certified of obtaining it. Does sickness lay me low, and press my aching body on the couch of disease and pain? Well, I hear this encouraging oracle from heaven: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:26, 27.) Does "the strong man armed" assail me? My Savior is stronger than he, and, having already overcome him for me, will overcome him in me. Are my iniquities, my besetting sins, my native corruptions, too powerful for me? He has undertaken to "subdue" them. Is the fear of man formidable to me? I may say to myself and to my companions in tribulation, what Hezekiah said to his subjects on Sennacherib's approach—"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (Chron. 32:8.) Am I sunk to the lowest depth of temporal distress? Have the severest of earthly calamities plunged me into an abyss of misery, from which I am tempted to doubt there is any possibility of deliverance? A voice of hope reaches me even there. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." (Isa. 59:1.) Is the last enemy at hand, and does my timid nature shrink from the final struggle? That last enemy is to be destroyed. I have to encounter him by a better arm than my own, and one which assures me of success. I may meet him with a shout of anticipated triumph—"O, sing unto the Lord a new song; for he hath done marvellous things: his RIGHT HAND, and his HOLY ARM hath gotten him the victory." (Ps. 98:1.)

The Reign of Christ.

Is the second personal advent of Christ to this earth, pre or post-millennial? The great stumbling-stone which lies at the threshold of the question is, the

overlooking the fact, that this earth is promised to the saints for their everlasting inheritance. Let this be always kept in mind, and much that at first appears obscure, will be rendered plain, and easy to be understood:—that such is the fact I will now proceed to show. 1st. This earth was originally prepared for man, and man for it, as appears from Gen. 1:26, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth," &c. This was the grand design of making man to have dominion over the works of God's hands. (See Ps. 86.) Hence, our Savior, in describing the judgment, and the doom of each class of the human race, says, "Then shall the King say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31.) There is no other kingdom spoken of, prepared for man from the foundation of the world, except the earth: hence, when sin is expiated, and the great work of redemption completed, the curse will be removed, and the saints restored to their original inheritance: a paradisiacal earth.

2d. This promise is distinctly made in the 37th Psalm, v. 9th, "Those that wait upon the Lord, they shall inherit the earth." 11th v., "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." V. 29, "The righteous shall inherit the land, and dwell therein for ever." These texts are sufficiently explicit to settle the question of the eternal inheritance of the saints. The time when the inheritance is to be given is, "when the wicked are cut off." (See 34th v. of same Psalm.)

3d. Our Savior also expressly promised the same inheritance to the meek. Matt. 5:5, "Blessed are the meek, for they shall inherit the earth." To dwell here in affliction and sorrow a few short days is not an inheritance; so that none of the saints now inherit it: it must be a permanent possession to fulfil the terms of the promise.

4th. The song of the redeemed saints fully sustains this sentiment. Rev. 5:9, 10, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." This surely is sufficient to settle the question of the saints' inheritance. If, therefore, the righteous are to inherit the land, and dwell therein for ever, they must be for ever separated from Christ, or he will return, and dwell, and reign with them on the earth. But he has promised that where he is, there his people shall be also. (See John 14:3, where he evidently speaks of his second coming.) Therefore he will come personally, and reign on earth with his people. Christian Repository.

Forbidden Subjects.

It is only when an earthly kingdom is looked for that the heavenly one is forbidden them. Now, Christ's coming would interfere with the latter-day glory, hoped for by many churches. So it was in former times. Says ELLIOTT, of the times of Leo X:—

Excepting a very few like Savanarola, who spoke of the nearness of Christ's coming to take the kingdom, the expectations prevalent were all of courtly theory, and in harmony with the established anti-Christian superstition. The anticipations prevalent were anticipations of the imminent fulfilment of the promised latter-day glory, in the Pope's universal extending empire: anticipations not

unnaturally resulting in the progress of time from that earthly view of the latter-day glory, which began to be broached, as we saw long since, in the fourth century. It was an idea, we saw, expressed alike vividly by the painters, poets, and orators of the day: not the least by the preachers of the great Council General of Western Christendom, assembled at Rome in solemn conclave, just about the time of Leo the Xth's elevation to the Papedom. And, as if in order that no gloomy counter-views might cross and interrupt these glowing anticipations, the subjects of anti-Christ and the judgment, it appeared, were forbidden subjects.

"Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11.)

ELLIOTT, in commenting on this passage, applies it to the preaching of the gospel, attendant on the Reformation of Luther. He shows that the word *prophesy*, as used in the Scriptures, denotes to teach or preach the gospel. He then shows how it was preached by the apostles and their successors, how preaching was gradually laid aside during the dark ages—certain forms and ceremonies taking the place of it in the churches—and how it was revived by Luther and the Reformation.

It was in 1522 that Luther returned, and resumed his work of prophesying at Wittenberg. And within the next two or three years we are told of its successful preaching (before princes as well as people) not in Germany only, but in Sweden, Denmark, Pomerania, Livonia;—in France, Belgium, Spain, and Italy also, though not so successfully;—and further, last-mentioned but not least, in England. We read, too, of translations of the Bible being made simultaneously by evangelic ministers into most of the vernacular tongues, after Luther's prototype; the first being that into Swedish, by Olaus Petri: and how these ministers generally approved themselves men that, like Luther, had tasted of the good word of grace;—witness the example, not to be forgotten by us, of Bilney in England. The prediction seemed fulfilling, "The Lord gave the word, great was the company of the preachers:" and, yet more particularly and exactly, that clause of the Apocalyptic prophecy that pre-figured it, "Thou must prophesy again before many people, and nations, and languages, and kings."

The Fourth Beast of Daniel.

ITS HISTORY, WITH ITS INSIGNIA AND CONNECTIONS, AS EXHIBITED IN THE APOCALYPSE.

No. II.

THE LATIN, OR FOURTH GENTILE MONARCHY.

In the present No. we notice, briefly, the general features of the fourth Gentile monarchy, as exhibited in six visions. And, in order that the reader may enter fully into our views, we submit the following remarks.

1st. The Holy Spirit, in all his descriptions, makes use of propriety and uniformity of language.

2d. Civil governments and ecclesiastical establishments have each their appropriate symbols.

3d. These symbols are not used promiscuously and interchangeably.

4th. Civil governments are symbolized by mountains, seas, wild beasts, and horns of wild beasts.

5th. Church organizations are symbolized by cities, or by women.

6th. The pronoun "it" refers for its antecedent both to civil and religious establishments. The pronoun "he," when its antecedent refers to a government, always denotes a civil, and never an ecclesiastical establishment. The pronoun

"she" never denotes a civil government, but uniformly refers to a religious body for its antecedent.

A want of attention to these simple rules, has led to many erroneous interpretations of prophetic symbols. In tracing the history of the fourth monarchy through the varied stages of its existence, we shall keep up this distinction between civil and ecclesiastical agencies and symbols.

The Latin government, or fourth Gentile universal monarchy, is brought to view in the word of God, under a variety of symbols. The first, worthy of particular notice, is in the second chapter of Daniel. The pure iron of the metallic image, denotes the Latin rule in its greatest vigor; the mixture of clay with iron, symbolizes the mingling of the northern barbarians with the Romans, by which the empire was weakened, and finally broken. They enlisted in the armies, tilled their lands, and became their domestics; yet, there was no national relationship for centuries; and, even to the present, these two classes of men do not often unite in one harmonious community. The condition of the members of the northern hive in the Roman empire, was similar to that of the black population of our own country. The clay is said by some to symbolize the Roman Catholic church. This view, however, is liable to one objection. The power denoted by the clay, is destroyed at the same time with the nations which make up the entire image; yet, from the 17th and 18th chapters of Revelations compared with the 19th chapter, it seems that the Roman church falls first. The clay would denote the inferior class of persons. Such a symbol would not apply to the Roman hierarchy.

SECOND VISION.

The second vision in which the symbolic agency of the Latin governments is brought to view, is found in Dan. 7:7-9, 11, 19-26. Here the symbol is a sea-monster, denoting a kingdom, diverse from all other governments. The most noted accompaniment of this wild beast is its eleventh horn. Bear this in mind, however, that this horn is a part, or member of the fourth beast. The following points must be kept in view, viz.: 1st. The entire beast represents the fourth Gentile monarchy, established on a certain territory. 2d. The ten horns symbolize ten kingdoms, formed on the aforesaid territory, out of the broken fragments of the universal 4th kingdom. 3d. The ten horns, as likewise the beast, denote purely civil governments. 4th. In like manner, the little horn symbolizes a civil, and not an ecclesiastical establishment. We conclude that the little horn is not a symbol of the Roman Catholic church. The first three propositions are readily admitted: the fourth, all are ready to say, needs proof. In due time, the proof shall be adduced.

THIRD VISION.

Rev. 12. The third symbol of the Latin government is purely a fictitious agent, yet acting out his agency, and is therefore, endowed with a sensible existence. A seven-headed and ten-horned RED DRAGON, denoting the character of the fourth monarchy, during the times of the supremacy of the seven kinds of administration, symbolizes the contests of that anti-Christian power against the seed of Christ.

The propriety of this symbol will be considered in another place.

FOURTH VISION.

Rev. 13. The fourth symbol of the Latin government is seen to rise out of the sea, in the form of a seven-headed and ten-horned sea-monster. The crowns being on the horns, denote the period of the supremacy of the horns. This wild beast has no particular guise, but appears in its own proper character, as a civil

government. Many important features are brought to view in this vision, which shall be noticed hereafter.

FIFTH VISION.

Rev. 17. This vision we denominate the *key vision*, from the fact that it contains the key symbols. The Latin government is here represented as rendering its support to an apostate church—and partaking of her abominations. This vision carries us up to the commencement of a series of terrible judgments, and will demand special notice.

SIXTH VISION.

Rev. 19. In this vision we have presented the final conflict of this mighty empire against the armies of Jehovah. The symbols are striking, and the scenes deeply interesting. The battle eventuates in the submersion of the beast in the lake of fire. An inquiry naturally arises, Why so great a variety of symbols to denote one power? We reply, that a government partaking of every variety of civil rule: connected with all human governments, and extending over 2500 years, cannot have its character presented fully in one vision, and by a single class of symbols. Prophecy proceeds upon the plan of progressive development. Indeed, the human mind requires it. In the investigation of science, we add fact to fact, principle to principle, until the mind learns to comprehend the compound whole; so in language. The alphabet is first learned, then letters are combined into syllables, syllables into words, words into sentences, and sentences into subjects. In the same manner, in a series of six visions have we developed to our understanding the complete history of the most complicated and powerful of human governments. Each succeeding vision presents some new characteristic, until the whole appears to the intelligent eye, combining order, consistency, and grandeur. The truth of this will appear at a glance.—In the first vision we have the order of the four monarchies. 2d. The strength of the fourth kingdom is in its greatest prosperity, and its weakness towards its dissolution, as denoted by the "mixture of iron and clay." In the second vision the same features are kept in view, and the following additional characteristics: 4th. A want of resemblance to any other kingdom: 5th. Its having an elementary quality of the third kingdom, denoted by nails of brass: 6th. The ten horns, or kingdoms arising in its territory: 7th. An eleventh kingdom, diminutive at first, but acquiring by degrees a powerful dominion. In the third vision, a graphic description is given of one period in the existence of the fourth monarchy. The new features here noticed are—8th. The master-spirit of this government during the aforesaid period: 9th. Its seven kinds of administration: 10th. The fourth monarchy exerting the same agency as the eleventh kingdom in the second vision: 11th. That agency resulting in a grand apostasy. The fourth vision minutely describes another distinct period in the history of that government, with the following new traits of character: 12th. That it has borrowed some of its laws, manners, and customs from the three preceding governments: 13th. The wounding, and subsequent healing of one of the seven kinds of administration: 14th. The length of time he is to make war with the saints: 15th. The image made for his accommodation. 16th. His mark: 17th. His name. In the fifth vision, the fourth monarchy is introduced with new relationships: 18th. The government prepared for another station as a supporter: 19th. He is carrying an opprobrious character: 20th. His ascension from the bottomless pit: in the form of the eighth kind of administration: 21st. Clearly declaring the seven heads to be seven kinds of administra-

tion: 22d. That five had fallen, onethen was: the seventh would soon appear and continue a short time: and that the kingdom itself was the eighth kind of administration: 23d. The ten kingdoms make war with the Messiah: 24th. They afterwards hate the character they once supported. The sixth vision details the last conflict and final destiny of the fourth monarchy. The features of its judgment and final ruin are gradually developed in a similar manner. In the first vision, a kingdom is hurled against it, and it is crushed into fine dust. In the second vision, the same power is represented as slain, and his body destroyed, and given to the burning flame. The third and fourth visions do not extend to the final issue. The fifth vision delineates his agency in the overthrow of the barlot. The sixth vision presents a view of his final conflict with the Messiah, and his submersion in the lake of fire.

J. P. WEETHEE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 18, 1847.

Chronology.

(Continued from our last.)

Having found the period of Cyrus which, as Petavius observes, is "the cardinal point and foundation on which depend the arrangement of preceding and succeeding times, and the concord of sacred and profane history," (*De Doct. Temp.*, Lib. X., c. 14.) we will next endeavor to fill up the succeeding periods of time. We have already seen that Cyrus died B. C. 529. We learn from Herodotus, (Lib. 3.) that Cambyses, his son and successor, reigned seven years and five months, to B. C. 522, A. J. P. 4192. In the Canon of Ptolemy, eight years are allowed for the reign of Cambyses; but according to Herodotus, they included the seven months of his successor, Smerdis Magus, of which no account is made in the Canon, which adds another year to his reign, and brings us to B. C. 521, A. J. P. 4193.

According to *Æschylus*, (*Dr. Hales' New Anal. Chro.*, vol. 1, p. 287.) Smerdis was succeeded by two conspirators, Maraphis and Artaphrenes, who continued but about six months, which is included in the reign of Darius Hystaspes, the next Persian king. It was in the reign of this king that the work of the temple was again commenced, which was first commenced under Cyrus, but ceased in the days of Artaxerxes (Smerdis), "unto the second year of the reign of Darius the Persian," Ezra 4: 7, 24. Dr. Prideaux supposes that the decree of Darius to re-commence the work would not reach Jerusalem till the beginning of his fourth year, (*Hist. Jews*, vol. 1, p. 177,) which would correspond with Zech. 7:1, 5, being just seventy years from the time the first temple was destroyed in the eleventh year of Zedekiah; which has caused some to suppose the seventy years began with the destruction of the temple, and terminated here. But whether we reckon from the beginning of the captivity to the beginning of the restoration, or from the completion of the captivity to the completion of the restoration, it is just seventy years, without effecting preceding or subsequent chronology.

The reign of Darius, according to the Canon of Ptolemy, including that of the conspirators before mentioned, was thirty-six years, which brings us to B. C. 485, A. J. P. 4229.

Xerxes, his son, succeeded Darius, and, according to Ptolemy's Canon, reigned twenty-one years, or to B. C. 464, A. J. P. 4250.

He was succeeded by his son, Artaxerxes Longimanus—the long handed—who, accord-

ing to Dr. Prideaux (*Hist. Jews*, vol. 1, p. 222), was the Ahasuerus of Esther; and, according to Ptolemy's Canon, reigned forty-one years, to B. C. 423, and A. J. P. 4291.

It was in the seventh year of the reign of this monarch that Ezra went up from Babylon under a decree of the king to restore and to rebuild Jerusalem. See Ezra 7th. From this decree many date the commencement of the seventy weeks of Dan. 9:24.

Artaxerxes Longimanus, according to Dr. Prideaux (vol. 1, p. 318), was succeeded by his son Xerxes, who was murdered at the end of forty-five days by his brother Sogdianus, who in turn was put to death by his brother Ochus, having reigned but six months and fifteen days. The two brothers having reigned less than a year, their time is included, in Ptolemy's Canon, in that of Ochus. This prince changed his name to Darius, and is called by historians, Darius Nothus. His reign, including that of his brothers, according to the Canon of Ptolemy, continued nineteen years, to B. C. 404, A. J. P. 4310.

Darius Nothus was succeeded by his son Arsaces, who, on ascending the throne, took the name of Artaxerxes. From the wonderful memory that he possessed, he is called by the Greeks, Artaxerxes Mnemon, i. e., the rememberer. His reign, according to the Canon of Ptolemy, continued forty-six years, to B. C. 358, and A. J. P. 4356.

Ochus was his son and successor, and reigned, according to Ptolemy's Canon, twenty-one years, to B. C. 337, and A. J. P. 4377.

He was succeeded by his youngest son, Aragus, or Arses. He was murdered by Bagoas—an Egyptian eunuch, who had also murdered Ochus, and all of Arses's brothers,—his reign, according to the Canon of Ptolemy, having continued two years, to B. C. 335, and A. J. P. 4379.

Bagoas, after the murder of Arses, placed on the throne Codomanus, a descendant of Darius Nothus. On ascending the throne, he assumed the name of Darius, being the third of that name who occupied the Persian throne. In the second year of this Darius, Alexander the Great crossed the Hellespont for the invasion of Asia, and with only 30,000 foot, and 5000 horse, he encountered the Persian army at the river Granicus, and gained a victory over more than five times his number. In his third year, Darius, with an army of 600,000, was defeated by Alexander at Issus in Cilicia. The next year Darius, with about a million of men, was defeated by Alexander in the decisive battle of Arbela, and was soon after killed, having reigned, according to Ptolemy's Canon, four years, to B. C. 331, and A. J. P. 4383.

The battle of Arbela marks the end of the Persian, and the succession of the Grecian empire. The time of this battle is marked with absolute certainty; for Plutarch records an eclipse of the moon eleven days before that battle. By astronomical calculation it is found that the moon was eclipsed in the meridian of Arbela on the night of Sept. 20th, B. C. 331, and A. J. P. 4383; so that this battle must have been fought on the first of October of that year. According to the Canon of Ptolemy, Alexander's reign continued eight years; but it is there dated from nearly a year previous to the battle of Arbela, and therefore extends it only to B. C. 324, and A. J. P. 4390.

Alexander was succeeded by his illegitimate son Aridaeus, who changed his name to Philip, and reigned, according to Ptolemy's Canon, seven years, to B. C. 317, A. J. P. 4397.

After the death of Aridaeus, the only one who bore the title of king was Alexander Ægus. He, however, possessed no power; for after the death of Alexander the Great, the governments of the empire were divided among the chief commanders of the army,

who took the title of governors at first, but finally that of kings. Soon after they were settled in their provinces, they warred among themselves, till, after some years, all were destroyed but four—Casander, who had Macedonia and Greece; Lysimachus, who had Thrace and the parts of Asia on the Hellespont and Bosphorus; Ptolemy, who had Egypt, Libya, Arabia, Palestine, and Coele-Syria; and Seleucus, who had the rest of Alexander's dominion. To continue the chronology, we have only to trace the succession of one of these lines, and will take the Egyptian kings, as in the Canon of Ptolemy the Astronomer. Ptolemy the king of Egypt did not become firmly settled on his throne till twelve years from the death of Philip Aridaeus, where Ptolemy the Astronomer places the beginning of his reign—B. C. 305, and A. J. P. 4409.

Ptolemy Soter, or Sagus, according to the Canon of the astronomer, reigned in Egypt twenty years from his assumption of the title of king, and thirty-nine from the death of Alexander; and then placed Ptolemy Philadelphus, one of his sons, in partnership with him on the throne, B. C. 285, and A. J. P. 4429.

Philadelphus, according to the Canon of Ptolemy, reigned, from his accession to the throne as partnership with his father, thirty-eight years, to B. C. 247, and A. J. P. 4467.

His successor was his eldest son, Euergetes, who reigned, according to Ptolemy's Canon, twenty-five years, to B. C. 222, and A. J. P. 4489.

He was succeeded by his son Philopater, a most profligate and wicked prince, who reigned, according to Ptolemy's Canon, seventeen years, to B. C. 205, and A. J. P. 4506.

He was succeeded by his son Epiphanes, who reigned, according to the Canon of Ptolemy, twenty-four years, to B. C. 181, and A. J. P. 4530.

He was succeeded by his son Philometer, a boy of six years old, under the guardianship of Cleopatra his mother. According to the Canon of Ptolemy, he reigned thirty-five years, to B. C. 146, and A. J. P. 4565.

He was succeeded by his brother Physcon, a wicked prince, who assumed the name of "Euergetes," the Benefactor; but the Alexandrians turned it into "Kakergetes," the Malefactor. He reigned, according to the Canon of Ptolemy, twenty-nine years, to B. C. 117, and A. J. P. 4594.

He was succeeded by his son Soter, who, according to the Canon, reigned thirty-six years, to B. C. 81, and A. J. P. 4630.

Ptolemy Soter was succeeded by his daughter Berenice, who reigned six months, and then married Alexander, her father's nephew, who murdered her at the end of nineteen days, and then reigned alone fifteen years.—*Prideaux's Hist. Jews*, vol. 2, p. 257. He was succeeded by Dionysius Neos, an illegitimate son of Ptolemy Soter, who, according to Dr. Prideaux, had some part of the Egyptian empire from his father's death; and for this reason Ptolemy the Astronomer makes no mention of Alexander, but makes Dionysius, called also Ptolemy Auletes, the successor of Soter, including in his reign that of Alexander, and continuing, according to the Canon, twenty-nine years, to B. C. 52, and A. J. P. 4659.

Dionysius, by his will, bequeathed his crown to his eldest son and eldest daughter, ordering them to be joined in marriage and reign together—they being minors—under the guardianship of Rome. Ptolemy, the son, attempted to deprive Cleopatra, the daughter, of her share in the government. This brought on a war with Rome, Julius Cæsar taking the part of Cleopatra. In five years from the death of Dionysius, Ptolemy was drowned in the Nile, attempting to escape from a battle in which Cæsar was victorious; after which all Egypt submitted to the conqueror, who settled

the government on Cleopatra and a younger brother of, eleven years, which in effect put the whole into her hands. From the death of her father, according to the Canon of Ptolemy, she reigned twenty-two years, to B. C. 30, and A. J. P. 4681, when she caused herself to be bitten with an asp, and died.

At the death of Cleopatra, Egypt fell into possession of Augustus Cæsar, who had defeated her and Mark Anthony at the battle of Actium, eleven months previous.

(To be continued.)

Prayer Respecting the Cholera.

A writer in the "Western Christian Journal" enumerates the advantages of prayer in reference to the things of this life, and in reference to the cholera of 1832-3, as follows:

"The wise will not fail to observe God's providences, and to heed them. Remarkable instances are on record, where God, in answer to special prayer, has averted calamities from nations, as well as individuals. The destroying angel of Death, in the shape of war, pestilence, or famine, has been made to wing his way to other nations, and there to commence his ravages. We need not cite those extraordinary instances so well authenticated in the Bible, in regard to the answers to Joshua's, Hezekiah's, David's, Elijah's, Elisha's, and the apostles' prayers. They are standing miracles throughout all time, attesting God's willingness to hear and answer prayer. Yea, it is the apostle's injunction, that 'the effectual, fervent prayer of the righteous man availeth much;' that 'the prayer of faith shall save the sick.' And the example of Elisha is held up to the Christian as an encouragement to offer 'the effectual, fervent prayer,' in behalf of any righteous object,—yet not as a prophet, an inspired and extraordinary man, but as one 'subject to like passions' with themselves. Hence there have been found in all ages some Christians, who, when calamity was about to overwhelm them, went to God as their only 'hope in the day of trouble,' and he heard their cry. 'This poor man cried,' said the Psalmist, 'and the Lord delivered him out of all his troubles.' History has recorded many an instance of the special interposition of God, when besought to interpose. The destruction of the Spanish armada, which was about to descend upon the coast of England, was doubtless an answer to prayer. The shipwreck and dispersion of the French fleet by a storm, when about to make a similar descent on the coast of New England, is regarded as another instance of answer to special prayer. Many individual cases where God has 'healed the sick,' in answer to prayer, are mentioned."

We find the following statement in the "Western Christian Advocate":—

"When the cholera threatened to visit England, William IV. proclaimed a day of fasting and of prayer to Almighty God that he would avert from the kingdom the terrible calamity. The infidel physicians of Paris saw, and sneered at, what they called the cowardice of England: they held a meeting at which, among other things, it was said that the English lacked moral courage to meet the cholera, and they resolved to send a deputation of French physicians over to London, to teach the English physicians to cure the cholera.—The scourge came to England, and passed over it exceeding lightly, and, if I recollect aright, in the immense population of London there were not twenty cases. It also visited France, and it was said in the public prints of the day, that as soon as it was announced in Paris, one half of that population, to whom infidelity had given such courage, took the road and fled, and everybody recoils that no town or city in Europe was so terribly scourged as Paris. So much for Europe."

"Now I will state some of my recollections of things nearer home. The governor of Kentucky was requested by some of the religious citizens of that State, to proclaim a day of fasting and prayer in view of the threatened calamity. He objected, if I recollect right, on the ground that to him it appeared to savor too strongly of a union of Church and State."

The Hon. Duncan McArthur, who then filled the Executive Chair of Ohio, was in like manner solicited to proclaim a day of fasting and prayer: he cheerfully complied with the request, though, I believe, not himself a professor of religion. And you, Bro. Elliott, and most of your readers, will recollect, that there were but four or five towns in Ohio where the cholera could be said to be at all severe, while the population of the country were scarcely disturbed at all by the disease. And on the other hand, perhaps, there was no State in the Union that suffered more severely than Kentucky, and it raged indiscriminately, with equal malignity, over town and country. The citizens of Ohio will recollect that the day of fasting and prayer was kept religiously all over the State.

The last fact to which I will call your attention, relates to Wheeling and Pittsburgh, towns equally healthy, and, from their location, equally exposed to the cholera. The authorities of Pittsburgh, in addition to the usual sanitary regulations, proclaimed a day of fasting and prayer. The mayor and council of Wheeling took every other precaution but that. The severity, in Wheeling, of the scourge was, with the exceptions of some towns in Kentucky, almost unparalleled in the West, while in Pittsburgh, there was not, I think, a dozen cases of cholera.

All believers in the efficacy of prayer, and in the special providence of God, will be interested in this matter, and it becomes exceedingly so in view of the speedy visitation of the same scourge with which we are threatened."

THE MORMONS.—This people, or the portion of them now encamped on the Western Prairies, are represented as being subjected to great suffering. A public meeting has been holden at Philadelphia, the Mayor in the chair, to raise funds to aid the emigrating Mormons, expelled from their homes in Missouri, and now encamped upon the Western Prairies without the means of further progress, or of supporting life. Col. Thomas L. Kane, of Philadelphia, who, from accidental circumstances, had witnessed the final expulsion of the Mormons from Illinois, and who had subsequently visited several of their camping-grounds, and taken pains to ascertain their real condition, described the sufferings of these persecuted people as heart-rending, and eminently deserving the consideration of every philanthropic heart.

Charles Gibbons presented the following statement of facts, in connection with which, several resolutions were passed soliciting relief for them, to be forwarded to Frederick Brown, of Philadelphia, the Treasurer of the Committee appointed for the purpose:—

"It has been represented to this meeting, by citizens of Illinois, here present—that they [the Mormons] have been driven forth by force from their homes in that State, with other citizens, to the number of more than twenty thousand—that their houses, farms, and other possessions, have been confiscated to the use of armed men, by whom they were expelled—that the persons thus ejected and despoiled, have set out to seek a resting-place on the western shores of this Continent—that some of them have approached the place of their destination—that others are on this side of the Stony Mountains; and that others have advanced but a short distance beyond the confines of the State; that among these are many aged and decrepit persons, and many women and children; and that all of them have suffered much from the want of shelter, clothing, and food, and from severe disease brought upon them by their destitution.

"It has been further represented that the government of the United States has, till now, permitted these persons to tarry on a part of the public domain, not yet appropriated, while endeavoring, by agricultural toil, to gather the means which are indispensable to their continued progress, and has otherwise, recognized their character as citizens; and that the emigrants, in return, have justified this action of the government by carefully observing the laws, and have testified their gratitude towards it by engaging in large numbers, in the military service of the United States, to prosecute remote and dangerous expeditions, and the wives and children of the men who have so entered upon, and are now employed in the public service, are among the destitute and sick of the parties that remain encamped on the prairies.

"And the representations so made have been further verified by the recorded history of transactions to which they refer, and by disinterested oral testimony rendered before this meeting.

"It is thus made to appear that grievous wrong has been sustained by this large body of American citizens; and that they are exposed to increased and calamitous suffering, if it be not averted by the active sympathies of their brother citizens within the United States."

BILLS.—Some of those to whom we have sent bills, have responded very promptly, and all but two in an excellent spirit. We have not, however, heard from so many as we hoped to. It is possible that all have not received theirs yet. Some have sent, who did not receive their bill till afterwards. They will understand about this. We hope that all will make an effort to aid us at this time; as we shall have some heavy bills to meet at the end of this volume. We want to present our readers with a paper which shall equal their money's worth. We might lessen our expenses materially, by staying at home, doing nothing abroad, dispensing with all assistance in the editorial department, printing the "Herald" on a smaller sheet, of inferior paper, and on our present worn type. By lessening the size of the paper to its former dimensions, we could print two sheets at a time, as we did then, and might dismiss one of our compositors, and in other ways lessen our expenses one half. But we feel that more is demanded of us. Instead of lessening the size of our paper, we shall enlarge it, and give it on new and better type than the present—shall increase the reading matter in it, and in other respects make it fully worth the price paid by subscribers; and worthy of the cause we advocate.

TO SUBSCRIBERS.—Several have written us, that their papers come irregular. We send them all to the Post-office at the earliest possible moment. So that whatever irregularity there may be, must be owing to the arrangement of the mails. Some write us, that at a neighboring Post-office, the papers are received much earlier than at their own. As the papers are mailed at the same time, it must be owing to the time of the several mails leaving. It may remove the evil, in some instances, if brethren would receive their papers at such neighboring offices, instead of at their own. We do not see that we can do any better than to do the best we can.

Foreign News.

Portugal.—The latest accounts are to the 9th ult. from Lisbon. The ministerial crisis still continued, though on more than one occasion it appeared to have been terminated by the appointment of a liberal cabinet. Financial difficulties are the main impediment, and that obstacle is on the increase, as 15,000 sovereigns were prepared for shipment by this packet. A few chiefs of the liberal party had paid their respects at the palace.

Germany.—In the sitting of the Bavarian Diet, on the 2d ult., a petition, praying for the full and complete emancipation of the Jews, was presented. Dr. Neumann, one of the King's commissioners, announced that the government had demanded information respecting the state of the Jews from the authorities of the provinces, and that as soon as it should be received, the Government would occupy itself with the amelioration of the condition of that people, with all the solicitude that so important a subject demands.

The vast valley of the Oder, in Prussian Silesia, has been inundated by the overflow of the Oder. Incalculable damage has been done. The sown crops, and the crops in barns, have been destroyed. The Neisse and the Kamitzbath have also overflowed and submerged the neighboring fields, thereby depriving the inhabitants of all the crops for the ensuing year.

Switzerland.—Accounts from Berne of the 4th ult., state that the Diet met on that day to discuss the decree of execution, and give its sanction to the draft of a manifesto to the nation, explaining its reasons for recurring to extreme measures, in order to overcome the resistance of a rebellious minority. A portion of the troops of Uri and Unterwalden have arrived at Lucerne, and were to be stationed along the frontiers of Berne and Argau. A battalion of Schwyz had entered Zug, to form the advanced post of the army of the League on the side of Zurich. On the 2d a battery of siege artillery left Berne by the Friburg road. The delegates sent by the Grisons to Berne and Lucerne with proposals of peace, found both parties so little disposed to come to terms, that they did not proceed beyond Zurich, and returned to their cantons.

The "Bale Gazette," of the 11th ult., says:—

"The attack on Friburg will not commence before the 15th or 16th. It is said that the Bale artillery will begin the attack on the side of Marten: orders have been given to this effect. At Lucerne no offensive movement has, as yet, taken place on this frontier. The troops all stand ready armed. It was said on the 10th, at Zurich, that the Lucernese troops, who had started from the bridge of Giliak, had attacked and taken prisoners a post of the Zurich carabineers, who were at Klein Dieswyl, at the extremity of Freyenamt, towards Lucerne and Zug. In Zug and Schwyz the bridge of Sihl had been set on fire, and three arches destroyed."

A skirmish took place on the road leading from Berne to Friburg, in which two officers of the canton of Vaud were killed, and several soldiers killed and wounded. The Federal army, however, drove in the advanced posts of the Sonderbund troops, and having established its artillery in a position from which to bombard the city, the authorities sent to General Dufour, proposing terms of surrender, and negotiations were going on when the last accounts left.

Russia.—According to the latest intelligence from Moscow, the number of cholera patients in that city on the morning of the 16th of October, amounted to 105. On that same day, thirty-seven others were attacked, of whom twenty-three have died. On the evening of the 17th of October the number of patients was 135, which is considered an insignificant proportion for 300,000 inhabitants. Great uneasiness prevailed in the mercantile circles at St. Petersburg, owing to the scarcity of money.

Italy.—The Roman States.—Letters from Rome of the 28th ult., state as follows:—"There is no doubt now that the Cardinal Secretary of State has sent in his resignation, and Pius IX. has seemingly accepted it. Different cardinals are spoken of as his successor. Cardinal Baluffi is the favorite candidate. The Papal Nuncio at the Court of the Tuilleries, Monsignor Fornari, is also mentioned. The appointment of M. Savelli to the post of Governor of Rome has not given satisfaction, as he is a man of weak character. Cardinal Marini refused the post of delegate of Farli. Accounts from Milan speak of the arrest of different persons of consideration, amongst others, that of a highly respectable banker."

Letters from Naples, of the 29th ult., from a positive source, state that the insurrection in Calabria is entirely at an end, with the exception of a small band of rebels which has taken refuge in the mountains.

Ibrahim Pacha has arrived at Leghorn, on board a French frigate. He is accompanied by a suite of fourteen persons, and intends taking up his winter quarters at Pisa.

Advices from Genoa of the 5th ult., bring reports of one of the most popular ovals of which that city has been the theatre for a long series of years. The reforms recently made in the administration of the state by King Charles Albert, have filled the entire population of Piedmont with enthusiasm, and their gratitude almost amounts to delirium. The journey of the King from Turin to Genoa was one continued triumph:—"Every village sent forth hundreds of his subjects, chaunting songs in his praise, and raising triumphal arches on his route. But it was for Genoa that the manifestation was reserved. Among the innumerable banners which floated around the King as he made his promenade through the city, one was especially noticed. It was the famous standard captured from the Austrians by the Genoese in 1746, which was on this occasion borne by the Marquis George Doria. It was remarkable that when the King, surrounded by fifty thousand subjects, making the air ring with their acclamations, arrived in front of the Jesuits' college, there was a sudden and profound silence, which, after several minutes, was broken by a shout of 'Viva Gioberti.' The printers then presented to the King a banner, inscribed with the words, 'Liberty of the Press,' which his Majesty accepted. The populace then withdrew, observing the most perfect order." Public rejoicings on the occasion of the recent reforms were celebrated at Alessandria, Villa Nova, Monferrato, Pessano, Saluzzo, Susa, and other places.

Cape of Good Hope.—By accounts up to the 7th September, we learn that Sir Henry Pottinger has formally declared war against the Kaffirs. His Excellency, in his proclamation, after reciting various acts of violation of subsisting agreements on the part of the Gaitka Caffre Chief Sandilla, as well as divers acts of contumacy and rebellion.

M. Parmentier, who was so disgracefully mixed up with the late proceedings in the affair of General Cubieres and M. Teste, has died of grief at Lore.

Captain Grover, whose generous and unwearied exertions in the cause of Colonel Stoddard and Captain Conolly will be fresh in everybody's recollection, died at Brussels on the 7th ult., after a brief, but painful illness.

The receipts of the British and Foreign Bible Society, last year, amounted to £117,000, being the largest amount entrusted to its management.

The Duke of Lucca has not only abdicated his sovereignty, but sold his pictures to a rich Englishman, who, on receiving the pictures, paid the purchase money to two agents, who absconded to America.

A continental paper states, that M. Rydni, proprietor of a great dyeing establishment at Borus, near Gottenburg, has invented a mode of dyeing cottons without indigo. The blue color obtained by the substance employed by M. Rydni is said to be as clear and as fixed as that obtained by indigo; while it resists the strongest lye, pot-ash, and even sulphuric acid, and costs but one sixth the price.

A mutiny took place in the night of the 31st ult. at Malta, on board the "Superb," 80 guns, in consequence of an order of Commander Wilmot, forbidding the men to smoke. The mutineers extinguished the lights, broke the crockery belonging to their messes, and insulted their officers. At 10 o'clock, however, they had returned to their duty, thanks to the firmness of Commander Wilmot, and several of the men were placed in irons.

The Free-trade Society, at Berlin, has been dissolved.

The King of Sardinia has issued letters patent for the establishment of a national bank at Turin.

It is stated that the Austrian Government intends to impose an income tax.

The Indian Government has despatched several active and scientific officers to explore the countries of Lassa and Thibet.

The French Government has made a present of books to the British House of Commons.

A statue of the late Mr. Huskisson is about to be placed in the vestibule of Lloyds room in London.

The Good Service Pension, vacant by the death of Captain Wiles, has been given to Sir John Ross.

It is reported that Mr. George Bennie, formerly M.P. for Ipswich, has been appointed Governor of the Falkland Islands.

The Queen-Dowager of England arrived at Madeira on the 1st ult., and was received by the inhabitants of the island with every demonstration of respect.

A criminal information has been filed by the new Bishop of Manchester against a surgeon of Birmingham, named Gutteridge, for libel.

Her Majesty's Steamer "Cormorant" is daily expected at Portsmouth, with \$1,800,000 from the western coast of South America.

Mr. Bonham, who was formerly the Governor of Singapore, is to be the new Governor of Hong Kong, in the place of Sir John Davis, who has resigned.

An Italian newspaper asserts that Napoleon's widow, the Archduchess Maria Louisa, of Parma, has been formally married at Vienna, to the Count de Bombelles, one of her ministers.

It is said that Victor Cousin, hitherto one of the Parisian arch-priests of infidelity, has embraced Christianity, and is about to become a monk of La Trappe.

The Post-master-General, the Marquis of Clanricarde, has gone over to Paris to arrange the details of improved postal communications between England and France.

The gipsy, Claude Thibert, with his gang of fifty-eight accomplices, are now on their trial for numerous robberies in Paris. They are charged with 114 crimes; and the indictment occupied four hours in reading.

Correspondence.

The "Rich Man."

Bro. Himes:—I have always till recently doubted what many commentators think probable, that the rich man, at whose gate Lazarus lived and died, was "Dives," or any other particular person. I concluded that our Savior supposed a case which had not existed, to illustrate a great truth. But one day not long since as I was passing "Stewarts," in Broadway, the other view was so impressed on my mind as almost to overwhelm me. You will recollect visiting that world-renowned fancy goods establishment with me and Bro. Tracy not long since; and you might have noticed on those beautiful white marble steps an old lady with a basket of fruit. That old lady, by sitting there, is known almost as extensively as Queen Victoria—it has been a subject of remark by every journal in this city, and by probably more than a million of people who have passed there. For the benefit of those who have never been in New York, I will remark, that Mr. Stewart stands at the head of the "fancy goods" trade in this city. He has a white marble edifice the size of the largest theatres, which, for beauty, externally and internally, together with his stock of goods, is said not to be equalled on this continent, and not exceeded by anything in Paris. There are plates of glass for the lower windows which I am informed cost \$500 a plate; and everything about the establishment bears the same proportion. Under one of those windows, close to the door, sits the old lady referred to, in an unpainted board chair or box, with the basket of apples by her feet. Such a contrast of splendor and poverty perhaps has not been seen since the case mentioned by our Lord. The reason assigned for his allowing her there is, that since she came, he has never had any misfortune—everything has prospered in his hand.

Suppose that they were both to die, and our Savior were in New York as he was in Jerusalem, and should repeat the language of Luke 16:19-31; would any who heard him be in the least doubt who was meant? As I stood "midst busy multitudes alone," and gazed on the contrast, I asked myself how few would prefer the lady's condition to his? I would not judge Mr. Stewart—I only judge that "they that have riches shall hardly enter the kingdom"—and that Christ has "chosen the poor of this world, rich in faith, and heirs of the kingdom."

I. E. J.

Letter from Bro. Alfred Ingalls.

Dear Bro. Himes:—It is now near one year since I began to read the "Herald." Its contents have been both meat and drink to me.—I can say that I wholly approve of your course since I have been its reader.

I live away from all privileges of the more favored class of Adventists, and hear none of that kind of preaching that brings my Savior near, but much to oppose it. There are only six or seven Adventists in this town that I know of, and but two or three of us that dare say one word concerning our precious faith. Yet there are some who are willing to have me talk of my coming Lord.

At the time that Bro. Fitch went to Ohio, in '42, I was there, and heard him through two courses of lectures, which he delivered in Elyria, near Oberlin. I there embraced his views of '43, but that was to me, as to others, a year of disappointment. I then threw it aside, except in its most general features, until about one year since, when Bro. Laban E. Bates (who, by the way, is a brother-in-law of mine) came here and preached, and taught me in our private conversation that we must soon see this earth in its conflagration, presenting at the same time the evidences of this truth, and gave me his "Advent Herald" to read, so that from his benevolent hand I am furnished with manna from your table. And I do wish, dear brother, I could express to you my gratitude for it. It is a real comfort to me to hear from you and others of like precious faith: and Oh how am I disappointed if this messenger of comfort does not come every week. I have thought I loved it more than my Bible, but I hope not: through it the Bible comes to me in a more condensed form, which is a great help to me. I have to spend all my time in the shop, and do not get but little more than my Sabbaths' hours to read about God and Christ in, and could not get instruction upon this subject, were it not for my older and more learned brethren. I will try to improve upon the light and privileges that God gives me.

Look where you will, upon what part of

earth you may,—yea more, in the heavens or on earth, in the sea or on land, you see nothing but God's witness that he will not tarry. The political world is filled with discord and change. The commercial world, too, is much troubled. But Oh, the moral and religious world! what shall we, what must we say of that? We see disunion and strife, sectarian prejudice, and disputations over things of no value. Thus those who should be faithful servants in God's vineyard are leaving the heritage of our God to reproach, and letting sinners go blindfolded down to hell, not even lifting one single cry to them to fly for refuge before the great day of our God, when he shall shake terribly the earth. All these indicate to me that the time draweth nigh—is even at the door.

There are many things I would like to ask you about, but will let two questions suffice for the present. 1st. What is your view of Matt. 10:23—"Ye shall not have gone over the cities of Israel till the Son of man be come?" 2d. I am some troubled as to time. If the six thousand years are finished when Christ comes, the seventh thousand must commence before the conflagration is overpast.—Now my opinion is, that it will take one or more years for the renovation and fitting up of the earth for the reception of man again; and if my opinion is correct, it appears to me there must be an infringement on the Sabbath, or millennium. Will not Christ come before the six thousand years are past?

Ellisburgh (N.Y.), Nov. 15th, 1847.

REMARKS.—It is possible Christ may come before the six thousand years terminate, so as to have the work all done up at their close.

When our Savior told his disciples that they should "not have gone over the cities of Israel till the Son of man be come," he was about sending them forth on their first mission. "And it came to pass when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." Matt. 11:1. Therefore the only fair construction which can be given this text is, that it had respect to their going over the cities of Israel, on that mission, whither he himself would come, before their mission would be completed; and we read, Luke 9:10, that "the apostles, when they returned, told him all they had done," i.e., when they were returned from going over the cities of Israel, from preaching the word everywhere, whither they had been sent.

Letter from Bro. Henry Orr.

Dear Bro. Himes:—I wish my Advent brethren would read carefully 1 Cor. 13th, and mark well the fourth verse. The apostle, after speaking of several important things, said they profited nothing without charity, or love. The very first part of this sweet grace is called long-suffering, or it "suffereth long and is kind." And now, brethren, let us try ourselves with this first part of charity. We may know by what we have to pass through in our families, in the world, and with our brethren, whether we have this blessed spirit which suffereth long and is kind, or not. For my own part, dear friends, I see that I need more of this love, which our Lord said covereth, or hideth, a multitude of sins. May we all seek to be filled with the fullness of God.

There seem to be some things that are likely to cause a want of fellowship in our ranks, viz., the condition of the dead, what the second death is, &c.; but may God fill us with charity, so that all hardness may be laid aside. Let no unkind feelings lodge in our breasts on account of these things. We are all weak creatures, and subject to err; yet our Heavenly Father bears with us—and we should bear with one another, and so fulfil the law of Christ. Each one believing either side of the above questions thinks himself in the right.—But suppose he is so—if he is angry with his brother, he cherishes a wrong spirit, as did the disciples when the Samaritans did not receive their Master. James and John thought the example of the prophet to command fire to come down from heaven to consume them should be imitated. But let us mark well the answer—"Ye know not what manner of spirit ye are of: for the Son of man came not to destroy men's lives, but to save them." Luke 9:56. We believe these Samaritans were wrong, but how soon the disciples got astray on the other side. So, brethren, let us be careful how we treat one another on these deep things. I think it is best for us to say

with the apostle, Rom. 14:5, "Let every man be fully persuaded in his own mind" respecting questions on which we differ. I believe that all who love the Lord Jesus Christ will strive with all their heart to have a part in the first resurrection, and their great end and aim will be, to shun the second death, whether it be long or short. And if we get the faith which Peter held, are expecting and earnestly desiring the coming of the day of God, and crying mightily to God for this faith, we shall be saved.

When I first found divisions among friends, I was troubled, until these words came to my mind—"For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11:19. The church of God has always had things to try them, and things to prove their faith, and why not now as in times past? So now God is trying his people. Some are saying in their hearts, My Lord delays his coming, but we believe there will be a few amidst the heresies who will be approved, and who will be able to say in that day, "This is our God, we have waited for him." Isa. 25:9.

With love to all them that love the Lord Jesus Christ in sincerity.

Darlington (C.W.), Nov. 20th, 1847.

Letter from Bro. I. R. Gates.

Dear Bro. Himes:—Thinking that it might be interesting to your readers, I will proceed to give some account of my labors in Salem, Mass.

I commenced my labors in that city about eight weeks ago. My method, as a general thing, was, to give one lecture on some portion of God's prophetic word; and the next on some practical subject, urging the necessity of an immediate preparation to meet the Lord in peace. Thus I continued evening after evening, alternately giving to a large and deeply interesting audience what I conceived to be meat in due season.

It became quite manifest that God was blessing his truth, ere I had delivered ten discourses. The brethren and sisters became much quickened and revived, and took hold of the work with new zeal and animation. The communion season held on the first Sabbath of my stay was made a great blessing to us all. The meetings that followed in the ensuing week were solemn, and wonderfully favored with the presence of the Most High. I cannot tell the exact number that were reclaimed and converted. I will leave that for the revelation of eternity to unfold. There were, however, quite a number of very clear cases. And to God be all the glory.

The next Lord's day I led into the water seven happy souls, and buried them in the likeness of Christ's death. I have also baptized one since, while others stand ready to obey the Lord when the next opportunity is presented.

The church is well united, and is walking in the order of the Gospel. The meetings continue solemn and interesting. All apparently feel as though the Judge standeth before the door. May the Lord help us all to labor, that we may be accepted of him when he appears in his glory.

Lee (N.H.), Nov. 27th, 1847.

Letter from E. C. Post.

Dear Bro. Himes:—I have lost none of my interest in the "Herald." I love the truths it advocates, and would cheerfully add many to its list of subscribers, were it in my power to do so. The Advent cause is not popular.—Many who appear to love Jesus manifest no interest in his appearing. The popular "fable" of the world's conversion is frequently presented to us by those who claim to be God's ministers. I have no fellowship with it, and very little confidence in such teachers in Israel.

My mind became deeply interested on the millennium and second Advent some four or five years since. I devoted the most of my time for several months to an examination of the Bible in reference to these points, and others connected with them. During the time I heard of, and became a subscriber for, the "Midnight Cry." As the result of my examination, I became rooted and grounded in the doctrine of the pre-millennial advent of Christ, and that near. As to definite time, I had my doubts, and yet hoped the vision would not yet tarry beyond '47. I think I love the appearing of Jesus, and am not ashamed of the Advent cross. I love those who are consecrated to God and truth. These are not found among the mass. The strait way has but here and there a traveller. The Confer-

ence at New York last spring was the first meeting of the kind I ever attended. It was a delightful and profitable season for me. The Lord was present with his children, and filled many hearts with his love.

Dear brother, I trust the Lord will still sustain you in your labor of love, and through you enfold and strengthen the things that remain. And I also trust many will still be comforted and cheered on by the "Herald" from week to week, as has been your friend and sister in Christ.

Montrose (Pa.), Dec. 9th, 1847.

Letter from Bro. Daniel Fogg.

Dear Bro. Himes:—Viewing time to be short, I feel that we should be careful and not have our minds diverted from the coming of the Lord. "Behold," said the apostle, "the Judge standeth before the door." Dear brethren, let us improve every moment for the best possible good. I have been a constant reader of the "Herald" almost six years. It has been cheering and refreshing to my weary soul—oftentimes as cool water to him that is thirsty. I have tried to aid a little, according to my abilities, in its support. Having but little of this world's goods, I can do but little; but I love a willing mind. I desire humbly to adore and praise God's holy name for his goodness in sustaining the "Herald" through all the trying scenes it has past. Be humble, meek, and lowly, and the Lord will dwell with you, bear you through all your suffering, and crown you in his kingdom.

I have for some months back been made sorry, on reading the different views of brethren, to perceive unkind feelings toward each other, and to see disputings about words to no profit, but to the subverting of the hearer and reader. And now, dear brethren, I pray you, one and all, to suffer the word of exhortation, and shun every question that is calculated to mar the union of God's dear children, or make division among them: but let us seek for those things that make for peace, whereby one may edify another. This is the more excellent way. If we have purified our souls in obeying the truth through the Spirit, let us see that we love one another with a pure heart fervently, and contend for nothing but the fruit that feeds the heavenly mind. What can it avail with us whether the dead are conscious or unconscious? What can be the gain or loss to those who have part in the first resurrection whether the wicked are destroyed out of existence in the second death, or preserved in endless misery. O! solemn thought! It is enough for us to know that God is just, as well as merciful—too wise to err, and too good to be unkind. His word declares, The soul that sinneth it shall die—the wages of sin is death, but the gift of God is eternal life, and that life is in his Son—he that hath the Son hath life, and he that hath not the Son hath not life. Let us examine ourselves, and see whether we have the faith that works by love, purifies the heart, and overcomes the world, and whether Christ is in us the hope of glory. Amen, even so let it be.

Merideth Centre, N.H.

LETTER FROM SISTER E. J. PHILLIPS.

Dear Bro. Himes:—Go on, dear brother, but remember, that however severe our sufferings may be while in this state, they will only enrich us hereafter. Keep your eye fixed on the coming Jesus, remembering, if you suffer with him, you shall also reign with him. Glory to God, how that promise lifts me up when in deep affliction.

There are many precious souls here who are looking for the return of the Lord. The Lord has poured out his Spirit upon his children, and upon sinners, and we have had some blessed seasons together in our prayer meetings. Praise the Lord, a blessed union prevails among the brethren. They stand ready to labor for God. The prayer of the bride here is for the speedy return of the heavenly Bridegroom. My soul says, "Amen. Even so, come, Lord Jesus, come quickly," and let me stand before the Son of man. Oh, brother, the Captain of our salvation was made perfect through the things he suffered. We are not above our Lord, and it is enough that the servant be as his Master.

The brethren here, as well as myself, have been called to a heavy trial, in the loss of my dear husband. He was the first in this place who embraced the doctrine of the speedy coming of Jesus, and stood first to defend and support it. But he has been called to depart and be with Jesus, which is far better. My suffering soul crieth out, Make haste, O God! and bring with Jesus all that sleep in him.

I was glad to notice in the "Herald," that you had given up going to England; for I thought your labors were so much needed at home, that if you left, the cause might suffer. Courage,

brother; the prize is just before you. The fight of faith is a good one, but be sure and contend "lawfully," and not as "one beating the air." The apostles tell us not to be "carried about with every wind of doctrine." And I think, from reading the "Herald," that you have given heed to the admonition. By the grace of God, I will try to do the same. Yours, longing to see the King in his beauty,
Alburch, Nov. 14th, 1847.

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—I am now spending a few days with my family, after an absence of six weeks, during which time I had the opportunity of seeing in a number of the places I visited the power of God displayed, in bringing home the wanderer to himself, and in awakening Christless souls, and leading them to ground the weapons of their rebellion at the foot of the cross. Some, who had for years professed to be the disciples of Jesus,—and some of them his professed ministers,—have been convinced that the Lord will soon come, and sit on the throne of his father David, and reign over the house of Jacob for ever. Never have I been more sensible of the fulfilment of the promise,—“Lo, I am with you always, even unto the end of the world.” In all the meetings that I attended, the good Lord was in our midst, by his power and glory. The scenes of that tremendous day, which is nigh upon us, seemed to rest down upon the people, and many of them were inclined to act just as though they believed God's eye was upon them, and the next step they took would bring them before the throne of the Eternal.

In many of the places, the congregations were large. To God belongs the glory. Amen and amen. Let us who are looking for Jesus remember, that “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” The visions of Daniel and John have not lost their power yet in convincing the elect of God that the blessed Jesus is soon to come, and take to himself his great power and reign.
Hampton (Ct.), Dec. 7th, 1847.

LETTER FROM BRO. J. CUMMINGS.

Dear Bro. Himes:—I have just returned from Bristol. The little church in that place are living in love and union, and are strong in the faith that the King of Israel is soon to return. By their manifest love for each other, and their showing their faith by their works, together with their consistent course in all things, the place is no doubt better prepared to receive the word of truth than it otherwise would have been.—How much easier it is to get a hearing, and how much more good can be done, where faithful, living souls, by a consistent course, in obeying the commands of their Master, have kept the best cause that mortals were ever engaged in free from odium, which too often comes by a deviation from the word of God. The church there and the one in this place (Providence), which have been favored with the faithful labors of our beloved Bro. Fasset for a few years past, are in a healthy condition, and are determined still to stand by and labor for the cause to the end. It is evident that these brethren not only read their Bibles, but that they understand them, and walk thereby. I expect to stop here three Sabbaths more, while Bro. Fasset is in Maine, and then take a tour to Canada, and then return, if best.

Last week I went to Dyersville, a village about four miles from this place, and held meetings for three evenings with some interest.

I believe our work will soon be done, and my prayers, that it may be so done that we may be able to say, individually, “I have fought a good fight, I have finished my course, I have kept the faith.” If we can say so, we shall receive the crown of righteousness, which the Lord the righteous judge will give to all who love his appearing.

Providence, Nov. 23d, 1847.

Bro. THOMAS SMITH writes from Eddington (Me.), Dec. 1st, 1847:—

Dear Bro. Himes:—I have felt, and still feel, a deep interest in the circulation of the “Herald,” on account of the great and glorious truths it advocates, viz., the coming of the Lord, the resurrection, the inheritance of the saints, &c.; and while I have to say, there are views taken by its editor different from what I hold, I feel we are brethren, contending for one great and important object—the everlasting kingdom of God's dear Son.

It is hard, if not impossible, to ascertain what to say, and how much, in the perilous times in which we live, when such a variety of opinions are being broached by the honest inquirers after truth. One thing, however, we do know,—we should love as brethren, even when we differ in opinion on some minor points. And it is my fervent and daily prayer, that God would give great grace and much of the wisdom from above to the editors of the Advent papers at this time.

I rejoice, my brother, in your abundant labors in the Lord, in advocating, in season and out, the prominent truths of the word of God, which had become almost, or quite, obsolete, through the

traditions of men, and pray that He who slumbereth not may, at all times, guide you by his counsel, and afterwards receive you to glory.

Oh, my brother, how much of the wisdom which cometh from above we need at this time to direct us in that way, that we injure not the truth we wish to promote. My convictions are, I cannot forsake, in my respect and esteem, those who have so nobly and fearlessly stood in the front to fight the battles of the Lord, against a world lying in the wicked one, and the thousands who are guided by tradition rather than by the sure word of prophecy. Taking the whole amount of the Advent movement into consideration, I feel at present that duty obliges me to make all efforts for the help of the “Advent Herald,” and while I most conscientiously differ with the editors in some views concerning the future state, nevertheless, they shall have my most hearty cooperation in spreading those vital truths which relate to the speedy coming and setting up of the everlasting kingdom of the Son of God.

Bro. JAMES WHITMORE writes from Jefferson (O.), Nov. 27th, 1847:—

Dear Bro. Himes:—It appears to me to be good that you are yet able to continue the publication of the “Advent Herald.” The simple truth of the second advent of the Messiah is important.—That he will appear, as represented in the word of truth, before or at the commencement of the resurrection, at the sounding of the last trumpet (the 7th), when the saints shall be changed,—those asleep in Jesus shall arise, and with them meet the Lord in the air,—when the angel shall swear that time shall be no longer,—and great voices in heaven shall say, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and we shall reign forever and ever.”—and when the four and twenty elders shall fall on their faces and worship God, &c.—I say important, for God only knows how important to a dying world. I do not wonder, nor am I disappointed at the trials you have to meet with. May not the darkness yet become more gross,—perplexities yet increase more and more? I ask, may they not, and yet the Advent be not far off? How rapid are the changes,—how constant and how great! We know not so well the fulfilment of prophecy in anticipation as in its fulfilment. But it is said, “should there be scarce faith found on the earth.” Yes, your “Herald” may have spent its breath,—many may have forgotten Advent believers,—and here and there a humble, trembling, hoping struggling believer, yet holding on to his faith, shall, while an unbelieving world are engaged with the fancies of their delusive dreams, look up and behold him appearing in the clouds of heaven. O, that I might by any means attain unto that resurrection.

Bro. WM BUSBY writes from Rochester (N. Y.), Nov. 30th, 1847:—

Dear Bro. Himes:—I perceive you are still in the field, “fighting the good fight of faith.” This world may be truly said to be a field of conflict to the Christian; and those whom the Lord has chosen to take the most active part in his cause, have to stand in the hottest of the battle. Think it not strange, then, dear brother, if darts are sometimes thrown at you from an unexpected quarter. We have a subtle enemy to contend with, one that never slumbers, but is ever on the watch, striving to tear where he cannot destroy. How necessary, then, for us to be always on our guard, especially at this time, when conflicting views are so much agitated. Well might the apostle say, “Wherefore take unto you the whole armor of God,” &c. “The weapons of our warfare are not carnal.” We need to exercise much patience and forbearance, and watch over our feelings, our thoughts, and our words; that we do not indulge in anything that is unkind toward those that may oppose us; for we know not how much harm an unkind expression may do. I do not write this because I think you need any instruction from me; but because I feel the need of these things myself. While you have much to discourage you, you have also much to encourage you. You have the prayers of your pious brethren and sisters scattered abroad, who truly sympathize with you, and whose hands are ever ready to aid you, according to their ability. I have long esteemed the “Herald” very highly. I think you have many real friends in this vicinity.

Bro. H. BARRINGER writes from Troy (N. Y.), Nov. 26th, 1847:—

Dear Bro. Himes:—I can truly say, that I sympathize with you, and your fellow laborers in the gospel, at the present time; being aware of the opposition you meet with from the opposers of this despised truth,—this glorious and soul-cheering truth. But the greater the hardships we endure, the more precious to our souls is the consideration that soon our mighty Deliverer will appear, to the joy of all his people. Let us strive, by the grace of God, to keep the unity of the spirit in the bonds of peace. May we have patience to endure all the persecutions it may be our lot to pass through. However hard men may judge me, I can say that the doctrine of the immediate appearing of Christ is very precious to me. Yes, I believe I have a hope

that will stand the trying day, when I shall meet my companion, and all who have died in faith,—in the hope of a better resurrection.—“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

The question of the immortality of the wicked, it seems to me, can be discussed, without any injury to the Advent cause, if the discussion is carried on in the right spirit. I love to hear the arguments on both sides of any question. But I agree with you, that it is our duty to devote the most of our talents and energies in the important work of warning men to prepare for the judgment which will soon be realized. May we be among them who shall endure to the end.

Bro. S. T. VANDERBECK writes from Hackensack, N. Y., Dec. 4th, 1847:—

Bro. Himes:—I am still endeavoring, by the grace of God, to live a consistent believer in the Advent at hand. I love the truth as much as ever, and am trying to hold up the word of life to the people, as far as I have opportunity. But I am living in a place where the minds of the people are wrapt up in darkness and deep-rooted prejudice; and it seems next to an impossibility to get them to read or converse on the subject of the Lord's coming. But I give away all my papers, and all the light I can get from other sources, that is worth putting in the hands of a people bound for the judgment. I often wish that I could arouse their attention to this great and glorious subject. But when I think of the diversity of opinions and positions that have been preached and published for truth, I am almost led to despair of doing any good. My heart has often been pained to read the envy, and strife, and debate over the many subjects that seem to claim the attention of some. I have often thought, that if such were only engaged as much in obtaining holiness, and urging the same upon the people, they would be successful in saving many as brands plucked from the eternal burning. But in the midst of hope and fear, I am admonished that we should not be weary in well doing, for in due time we shall reap, if we faint not. May the Lord sustain and bless you in your labor of love, and also all the dear children of God.

Bro. ISAIAH RUSH writes from Barry, Pike Co. (Ill.), Nov. 17th, 1847:—

I expect to take the “Herald” while I live, if you continue the paper, and also manifest the spirit you now do. I like it for its candor and truth; and could my humble pen give you any encouragement under the severe trials you endure, through enemies and false brethren, it should do so. But there are great and good men who stand ready to do so. But above all, I believe that he who rules the storm will stand by you while you are humble and faithful.

I am now fifty-five years of age, and was, until about twelve months past, a nonconformist. About a year since I heard a Campbellite preacher deliver three sermons to prove that there was a God, and that the book called the Bible is his word. This shook my infidelity to the foundation. Six months afterwards I read Dr. Nelson's work on Infidelity; and about the same I began to read the “Herald,” which caused the remaining part of my infidelity to leave me, and I hope for ever. My health is bad, and I do not expect to live long. But coming in at the eleventh hour, I am resolved to believe every word of God, and obey his commandments. I believe he will give me strength to do so if I am humble. I believe that Christ will soon come; and if I do not live till then, my children will. I bid you farewell till then.

Bro. E. McLEOD writes from St. John, (N. B.) Dec. 1st, 1847:—

Dear Bro. Himes:—I have been a subscriber to the “Herald” for nearly five years, I think. It has often been to me like water in the desert. And when I have read what it contains, conveying the very exercises of my own mind, and expressing the very truth on which I have felt willing to peril my soul, can it be wondered at that I esteem it? or the men whom God has raised up to conduct it? The position you have occupied on the disputed points which have been found in its columns during the past season, is one from which I hope you will never swerve, though men traduce, and friends forsake you. Shelter yourself in God's truth,—no matter how unpopular it may be,—it will sustain you, and bear you up, when heaven and earth shall pass away. I would sooner stand alone (and otherwise unprotected) on one declaration of Jehovah, than be in the ranks with millions, whose hope is in “the refuge of lies.” I pray that you may never yield one point; for if you once begin to bend, before you are aware, you may be clothed with the sophistry of the popular theology, which I question scarcely contains truth enough to make clean, or keep clean.

Bro. WM. TROWBRIDGE writes from Sheboygan Falls (W. T.), Nov. 25th, 1847:—

Bro. Himes:—I remain firm in the belief of the speedy return of our blessed Lord and Savior, and rejoice in the hope of seeing him and

being made like him. I am often called upon to supply the pulpits of the Baptist and Congregational ministers, who are not so fearful of having the advent of Christ preached as they are in your proud cities. The best of understanding exists between us. In conversation with a good Congregational minister a short time since, he acknowledged that the present time were such as the Scriptures foretold would be at the time of the coming of Christ. The Advent faith is secretly working, like leaven in the meal. God grant that the lump may be speedily leavened.

OBITUARY.

“Blessed are the dead who die in the Lord.”

DIED, in Cleveland, O., of consumption, Friday, Oct. 22, Mrs. HARRIET E. HUTCHINSON, aged thirty-seven years.

We have seen thee pass
From the earth away,
As fadeth the light
Of a summer day:

Peaceful and glad were its early hours,
Beautiful—bright were its budding flowers,
Glorious its sun in its noontide strength,
Holier when sinking to rest at length.

So peaceful and glad
Was thy life, sweet one;
So gently, so holy
Its setting sun.

Bright were the ties that bound thee here,
Many the friends who held thee dear;
But tranquil thy spirit as death drew on,
For the will of the Lord thine own had won.

The light of thy home
Is darkened now;
Around its altar
How sadly they bow!

He who so tenderly pillowed thy head,
And guarded thy footsteps till laid with the dead—
The motherless ones, who talked of thy “sleep,”
And waited thy waking, but waited to weep.

Thy God will comfort;
He only can stay,
In the dark, dark hour,
When the loved pass away.

Thy love has been strong, but stronger His arm,
To guard them from sin, to shield them from harm;
His presence be with them, their darkness illumine!
His promises loosen the grasp of the tomb!

Aye, they “shall come forth
Who sleep in the Lord”—
The gates of the grave
Unclose at his word.

How blessed before them the new earth shall rise,
How sweet then the chorus that wakens the skies!
That earth which shall never by sin be defiled—
That song of thanksgiving from parent and child.

Rest, then, sweet sister,
For brief is the night;
The morning light beameth
E'en now on our sight!
How joyous that greeting
Of kindred and friend!
How blissful that meeting,
Where partings shall end.

Cleveland, O., Nov., 1847.

C. M. S.

Sister KILON, whose death we recorded in our paper of Nov. 13th, was daughter of the late John Edwards, Esq., many years in the Bank of England, London. She was a pattern of a Christian lady. In early life she received an excellent education, and she lost no opportunity in cultivating the very superior talents she possessed. She excelled in Music, in French, in an accurate knowledge of History, and in the various accomplishments which adorn the female character. She was many years engaged in teaching, in which she was eminently successful; while so engaged, she prepared an abridgment of ancient History for the use of schools, which was published in the old country, and was very favorably noticed when it appeared.

Nearly twenty years ago, she heard the Second Advent of our Lord and Savior Jesus Christ proclaimed in Scotland, as to be looked for about this time; but it was not until she heard Bro. Cook, when he was in Cincinnati in 1843, a little before the Big Tent was first pitched here, when she had the prophetic periods, and the whole of the Second Advent views, more fully explained, that she became a full believer in them. From that time she was a constant attendant at all the meetings of the Second Advent friends as long as she was able. She was in every respect an intelligent, consistent, and conscientious Christian, faithful and candid in conversation with her friends, active and unshrinking in the discharge of her various duties, self-denying, and generous; possessed of unusual charity, she was willing to overlook the faults of others, believing them better than herself. She had long suffered from the painful disease which at last proved fatal to her. Her sufferings were severe, yet she always said they were mingled with much mercy, and not half what she deserved. Her delight during her illness was to see some of the Advent friends, and have them talk and pray with her. Her own prayer was, “God be merciful to me a sinner.”—[COMMUNICATED.]



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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"Shibboleth." (Judges 12:1-6.)

EPHRAIMITE.

I want to pass over, allow me to go
To the other side Jordan; you are kind, I well know.
GILEADITES.

Stay, stay, friend, a moment, the passage is free
For the children of Jacob, who honest ones be.
If thou art one of this class, thou shalt go; but if not,
And a false one art found, thou shalt die on this spot.
Now to prove thee, we give thee a word to repeat.
Which if thou shalt speak rightly, then go—thou art
meet—

Old Ephraim's tribe our enemies be:
Art thou of them? We wait for an answer from thee.

The Ephraimite thought to deceive them, and said,
That he did not belong to them (rather afraid).
Well, now, said the porters, to prove thou art true,
Say Sibboleth plainly, and thou shalt pass through.
The difficult word he tried to speak out;
And then SIBBOLETH said, with a feeling of doubt.

"Come, come, thou vile Ephraimite, now thou shalt die,
We've proved thee a false one, thou art sold as a lie."
So the Gileadites took him, and straightway they slew
him.

Nor a mite of compassion did they then show unto him.

MORAL.

Friend! to escape eternal death,
Thou, too, must have THY Shibboleth.
Oh! none but those that holy are,
Bright Canaan's blessedness shall share.
Search well thy heart, be watchful, pray:
That thou may'st 'shide the judgment day. H. HIMES.

For the Herald.

Infant Baptism and Millennialism.

[We dissent from the view advocated in the doctrinal tract respecting infant baptism. It however affords a capital opportunity to present an argument to those who believe in infant baptism; for as they rest their faith in it, on the historical argument, they cannot, without rejecting it, reject the doctrine of the Advent, which is more triumphantly sustained by the same historical argument. But we believe the Advent doctrine because, while it is sustained by the historical argument, it is also sustained by the Bible. We wish that our Baptist friends would furnish a like occasion, by putting out a doctrinal tract, giving the historical argument for their views, so that they might also be met with the same triumphant argument in support of the pre-millennial Advent.—J. V. H.]

The Tract No. 35, published by the American Doctrinal Tract Society, presents the historical argument in favor of Infant Baptism with great point and force. I propose to construct a similar argument for Millennialism, and to exhibit the strong points of the two side by side. I trust it will then appear, that all who mean to retain the one, must retain the other.—And that all who reject either, must reject both. I shall endeavor to extract the strongest portions of the evi-

dence, and refer the reader to the Tract itself for the remainder.

INFANT BAPTISM.

(p. 2.) "We commence the discussion of the subject, by stating this proposition; viz., *Infant Baptism was sanctioned by Christ, and practised by his apostles, and universally adopted as a divine ordinance by the apostolic churches.* For the truth of this doctrine, we appeal to the history of the church."

MILLENNARIANISM.

We commence the discussion of the subject, by stating this proposition; *Millennialism was sanctioned by Christ, and preached by his apostles, and universally adopted as a divine teaching by the apostolic churches.* For the truth of this doctrine, we appeal to the history of the church."

INFANT BAPTISM.

"It has been said with great confidence by some, that Infant Baptism is an unscriptural and anti-scriptural practice, which was forced upon the church by the power of popes and councils, long after the apostles had finished their work of planting and setting in order the churches. But we ask for the proof. Where is the account of its commencement? By what ruler in the church was it first recommended? By what council was it first decreed? By what church was it first adopted? We must insist upon a satisfactory answer to these questions. And until a definite and satisfactory answer is given, we shall assume the responsibility of affirming, that *there is no evidence from the history of the church, that Infant Baptism originated in any age subsequent to that of the apostles.*"

MILLENNARIANISM.

It has never been said with confidence by anybody, that Millennialism (even if unscriptural and anti-scriptural doctrine) was forced upon the church by the power of popes and councils, long after the apostles had finished their work of planting and setting in order the churches. We should ask for the proof. We should demand an account of its commencement. We should show by what pope it was first suppressed. By what council it was first condemned. By what church it was first lost. We should insist on a satisfactory answer to such showing. But since no such allegation has ever even been made, we assume no great responsibility in affirming, that *there is no evidence from the history of the church that Millennialism originated in any age subsequent to that of the apostles.*

INFANT BAPTISM.

"During the first thousand years of the existence of the church, no ecclesiastical historian can be found who undertakes to give an account of the rise and progress of this practice. We regard this as a fact of great importance."

MILLENNARIANISM.

During the whole eighteen hundred years of the existence of the church, no ecclesiastical historian can be found who undertakes to give an account of the rise

and progress of this doctrine, as *subsequent to apostolic times.* But many, who give accounts of its forcible suppression. We regard this as a fact of great importance."

INFANT BAPTISM.

"Is it to be imagined that such a practice could be introduced into the church, and no notice of its certain or probable origin, or the grounds upon which it was adopted, be found upon the page of history?"

MILLENNARIANISM.

Is it to be imagined that such a doctrine could be suppressed in the church, and no notice of its late origin, or the grounds on which it was adopted, be found on the page of history, provided it *had* a late history?"

INFANT BAPTISM.

"Of other rites and ceremonies, we can ascertain the beginning. Man's additions, and alterations, and inventions, are carefully noted. But of Infant Baptism,—unless it be from heaven,—it may be said as the Jews said of Messiah,—'No man knoweth whence it is.'"

MILLENNARIANISM.

Of other heretical dogmas, (Arianism, for example,) we can ascertain the beginning. Man's additions, and alterations, and inventions, are carefully noted. But of Millennialism,—unless it be from heaven,—it may be said as the Jews said of Messiah,—'No man knoweth whence it is.'"

INFANT BAPTISM.

"If the apostles, acting under the commission given them by the Savior, baptized adults only, is it credible that infants should have been admitted to this ordinance by their successors at a later day, without some historical monument to mark the time and place of the change."

MILLENNARIANISM.

If the apostles, instructed by Christ, forty days after his resurrection, in things "pertaining to the kingdom," had not expected the personal reign of a thousand years of Christ and the raised saints, that such an expectation would have to be forcibly suppressed by popes and bishops, afterward, with historical monuments to mark the time and place of the change? What? The pope suppress an apostolical HERESY? The pope a reformer on Paul? Or did such expectation enter between Paul and pope Damasus, "without some historical monument to mark the time and place of the change?"

INFANT BAPTISM.

"Our inference from this fact,—and we think it a legitimate one,—is, that infant baptism, like the baptism of believing adults, and the Lord's Supper, and Sabbath, has come down to us from an age prior to that of the earliest uninspired historian."

MILLENNARIANISM.

Our inference from this fact,—and we think it a legitimate one,—is, that Millennialism, like the baptism of believing adults, and the Lord's Supper, and the Sabbath, has come down

to us from an age prior to that of the earliest uninspired historian.

INFANT BAPTISM.

"But we do not rely mainly upon this negative evidence, although it is of great value. There is a positive and undeniable testimony to show, that infant baptism *did not* commence, and could not have commenced, at any time between the apostolic age and our own. Those who believe that it is an addition to the original rites of the church, do not pretend that it was made later than the fourth century."

MILLENNARIANISM.

But we do not rely mainly upon this negative evidence, although it is of great value. There is positive and undeniable evidence to show, that Millennialism *did not* commence, and could not have commenced, at any time between the apostolic age and our own. Those who oppose the doctrine, admit that "down to the beginning of the fourth century, the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth, and exercise authority during a thousand years, was universal and undisputed."—(Ep. Russell.)

INFANT BAPTISM.

"But it is demonstrably certain, that during the whole of that century it was universal, and regarded by all who called themselves Christians, as a divine ordinance."

MILLENNARIANISM.

But it is demonstrably certain, that during that (fourth) century, and just in proportion to the rise of the papal superstition, it fell into discredit.

INFANT BAPTISM.—AUGUSTINE—BORN 354,
DIED 430.

"But the custom of our mother church in baptizing infants, is by no means to be slighted, nor deemed useless, nor to be treated otherwise than as an ordinance received from the apostles."

"As the thief, though it was impossible for him to receive baptism, was saved, because by piety he received it spiritually, (Que.—Did Augustine think he received IMMERSION 'spiritually'?) so, where baptism is administered while the candidate is necessarily destitute of what the thief possessed, salvation is secured; which doctrine the whole church holds when little infants are baptized, who certainly cannot yet with the heart believe unto righteousness, nor with the mouth make confession unto salvation, as the thief could, and yet no Christian will say, that their baptism is vain."

"This custom of baptizing infants who were incapable of exercising faith, was not at that time a recent innovation upon a long-established usage, for, in answer to the question, what authority there is for this doctrine, Augustine replies, 'that which the whole church holds, which was not instituted by councils, but which was always maintained,' is with the best reason believed to have been transmitted to us by apostolic authority." * * *

"In our judgment, Augustine, and the

church in his day, were right in supposing that the custom of which he speaks originated in the apostolic age, and was given to the church by its divine Head. With us, a custom which has existed a time whereof the memory of man runneth not to the contrary, and of which the commencement cannot be found in our records, is very reasonably believed to have begun with our national existence, or to have been brought with our ancestors to this country. We are writing upon the eve of our annual Thanksgiving, and are thus furnished with a striking illustration of the point under consideration. The custom of setting apart a day annually for the purpose of rendering public thanks to God for the mercies which have crowned the year, is universally observed in New England. It was not instituted in our day by governors and councils, but has always been observed, and is believed by everybody to have originated with the first settlers of this country. Our old men affirm that it was observed in their youth, and that they never heard it spoken of, except as handed down from the Puritans. Is there any doubt upon this subject among us? We should think a man very unfortunate, or very perverse, who should undertake to prove that this practice has crept in unawares, and that it is inconsistent with the religion and spirit of our fathers. Now, the Christians of the fourth century were almost as near to the apostolic age as we are to that of the Puritans, and could as certainly determine whether infant baptism was transmitted to them from the inspired founders of the church, as we can determine whether we have received the custom alluded to from our ancestors. Will any one maintain that the universal church were mistaken in supposing that they had always practised infant baptism, or that a custom, falsely claiming its parentage and birth in the first century, could by any means, within three hundred years of its alleged origin, come to be regarded by all Christians, of every sect and every shade of belief throughout the world, not merely as expedient,—not merely as a thing that might be innocently done, but as absolutely essential?

MILLENNARIANISM.—AUGUSTINE—BORN 354, DIED 430.

"Those who have supposed from these words, (Rev. 20:6,) that there shall be a first corporal resurrection, have been moved among other things, chiefly by the number of the *thousand* years; as if there ought to be among the saints a *sabbatism*, as it were in a holy vocation, after their six thousand years of trouble. Which opinion would indeed be tolerable if it should be believed that *spiritual* delights should redound to the saints in that sabbath by the presence of the Lord, for *we also were ourselves formerly of that opinion*." Showing that the tide was then turning against the previously received opinion, and turning by the slanders heaped by the papal spirit upon Millenarianism as being "carnal."—Slanders, utterly without foundation, except in the misconduct of a few indiscreet and fanatical minds.

Neither was Millenarianism a "recent innovation," but the reverse. If it had not been previously the general belief, not "instituted by councils," but "always maintained," and therefore, by his own rule, of apostolic origin, how came he to confess himself of that opinion "*formerly*?" In our judgment, Augustine and the church in his day show conclusively, that the opinion of which he speaks, originated in the apostolic age, was given to the church by her divine Head; but now, by the force of apostasy, was being lost. If the bare existence of a custom which has existed a time whereof the memory of man runneth not to the contrary, and of which the commence-

ment cannot be found in our records, proves said custom to have begun with our national existence, or to have been brought with our ancestors to this country. So does the cessation of such custom, in similar circumstances, prove the same. Suppose the papacy should succeed in her designs on this country, and our good old "Thanksgiving" be discontinued. Would not the future historian agree, from the very fact of its discontinuance at such and such a time, its previous uninterrupted existence from the commencement of our national history? Now, the Christians of the fourth century were almost as near to the apostolic age as we are to that of the Puritans. Popery was advancing on them, just as it is on us. They gave up (Augustine being example) Millenarianism, through papal influence, just as we might be supposed to give up "Thanksgiving" by the same. The evidence their records present of the apostolic origin of Millenarianism to our eyes, is precisely such as our records, on such a supposition would present to future historians of the Puritanic origin of Thanksgiving. Here we see Millenarianism going out of favor in the fourth century. Will any one affirm, that if its enemies could have shown a later date than apostolic, they would not have done so? Yet they never attempted to do so. Was the faith then reformed, or deformed, about this time, and in this particular?

If it could be proved that *infant baptism* was then coming into favor, and that Augustine and everybody else had "*formerly*" been of opinion that adult baptism only was admissible, what would become of this argument?

INFANT BAPTISM.—THIRD CENTURY.—CYPRIAN—ORIGEN.

"From a letter written by Cyprian to Fidus, who appears to have been an intimate friend, we learn that in a council, composed of sixty-six bishops, held at Carthage in the year 253, the question was proposed and discussed, whether, under any circumstances, it would be proper to baptize an infant before he was eight days old." * * * "The council unanimously decided that baptism might be administered any time after birth; and Cyprian, in the name and by the authority of the council, communicated the decision to Fidus."

MILLENNARIANISM.—THIRD CENTURY.—CYPRIAN—ORIGEN.

Cyprian informs us that the thirst for martyrdom which existed among Christians, arose from their supposing that those who suffered for Christ would obtain a more distinguished lot in his kingdom.

Hence, if Infant Baptism must be apostolic, for which none ever went to the stake, how much more Millenarianism, which bore the martyrs through the flames.

INFANT BAPTISM.—ORIGEN.

"Since the baptism of the church is given for the remission of sins, infants also, agreeably to the usage of the church, are baptized." Again, commenting upon Luke 14, he says, "I will here touch upon a point which is frequently discussed among the brethren,—infants are baptized for the remission of sins. Of what sins? When have they sinned? And why are they baptized, except for the reason which I have already stated, viz., that no one is free from pollution, though his life be but the length of a day." Again, in his commentary upon Romans, referring to the law which required a pair of turtle doves, or two young pigeons, to be offered upon the birth of a child—one for a sin-offering, the other for a burnt-offering—he asks; "For what sin was this one pigeon offered? Has a new-born child sinned?" And he replies, that "it is the sin which every human being has by nature." "For

this reason it was," he adds, "that the church received from the apostles a command (*traditio*) to administer baptism to infants. For they to whom the divine mysteries were committed, knew that in all persons there is the natural pollution of sin, which must be washed away by water and the Spirit."

MILLENNARIANISM.—ORIGEN.

Dr. Mosheim states, that Millenarianism had, before this, met with no opposition. "And that now its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."—(Vol. I, p. 284.)

Yet, says Mr. Brooks, "so difficult is it to depart consistently, and all at once, from the beaten track, that even Origen himself is now and then betrayed into statements which are only reconcilable with the Millenarian system of interpretation.—If any man shall preserve the washing of the Holy Spirit, &c., he shall have his part in the first resurrection; but if any man be saved in the second resurrection only, it is the sinner that needeth the baptism by fire. Wherefore seeing these things are so, let us lay the Scriptures at heart, and make them the rule of our lives; that so being cleansed from the defilement of sin before we depart, we may be raised up with the saints, and have our lot with Christ Jesus."

INFANT BAPTISM.

"Finally, Infant Baptism did not originate in the second century; for writers who belong to that century, refer to it as the common practice of the church. We shall quote only Irenæus, Justin Martyr, and Clement of Alexandria."

MILLENNARIANISM.

Finally, Millenarianism did not originate in the second century; for writers who belong to that century, refer to it as the common opinion of the church. We shall quote only Irenæus, Justin Martyr, and Polycarp, disciple of St. John.

INFANT BAPTISM.—IRENÆUS.

"Being a master, he (Christ) had the age also of a master. * * * for he came to save all persons by himself; all, I mean, who by his authority are baptized unto God; infants, and little ones, and children, and youth, and older persons." (Exam. Gnostic Errors.)

MILLENNARIANISM.—IRENÆUS.

"For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it, and that then should come the final judgment." This he supports at large, as Millenarians do now.

INFANT BAPTISM.—JUSTIN MARTYR.—A. D. 89—163.

"We who through him (Christ) have obtained access to God, have not received this carnal, but the spiritual circumcision, which Enoch, and those who resembled him, observed. And we have received it by baptism, because we were sinners—through the mercy of God—and it is lawful for all to receive it in the same way."

"Many among us, men and women sixty and seventy years of age, who were disciplined to Christ, in early childhood, still remain uncorrupt."

Here follows an *inference* that Justin held Infant Baptism. Let it be sound or not, it is but an inference.

MILLENNARIANISM.—JUSTIN MARTYR.—A. D. 89—163.

"I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I and many others are of this opinion, so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee, on the other hand, that many even of that race of Christians

who follow not godly and pure doctrine, do not acknowledge it. For I have demonstrated to thee, that these are indeed called Christians; but are atheists, and impious heretics, because that in all things they teach what is blasphemous, and ungodly, and unsound. If therefore you fall in with certain who are called Christians, who confess not this, but dare blaspheme the God of Abraham, Isaac, and Jacob, in that they say there is no resurrection of the dead, but that, immediately they die, their souls are received up into heaven, avoid them, and esteem them not Christians. But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in Jerusalem built, adorned, and enlarged, according as Ezekiel, Isaiah, and other prophets, have promised."

Here there is no inference, except as to what poor Justin would do now-a-days, could he enter our orthodox churches.

INFANT BAPTISM.—CLEMENT OF ALEXANDRIA.

"Speaking of rings, on which the heathen often wore indecent engravings. 'Let your seal be a dove, or a fish, or a ship under sail, or a harp, or an anchor. And if any one be a fisherman, let him think of an apostle, and the children taken from the water.'"

Here follows also an *inference*, that this is an allusion to apostolic Infant Baptism. Against Clement, let us set off Polycarp.

MILLENNARIANISM.—POLYCARP, DISCIPLE OF JOHN.

"His testimony," says Mr. Brooks, "might be considered ambiguous, were it not that Irenæus speaks of his sentiments on this subject, in a manner that shows clearly that he must have interpreted certain passages of Scripture conformably" to the Millenarian view. "We may be assured, therefore, what was the drift and meaning of Polycarp in such passages as the following, in his Epistle to the Philippians:—'If we please the Lord in this present world, we shall also be made partakers of that which is to come, according as he hath promised us that he will raise us from the dead; and that if we walk worthy of him, we shall also reign together with him.' 'Who of you are ignorant of the judgment of God? Do we not know that the saints shall JUDGE THE WORLD, as Paul teaches? 'The God and Father of our Lord Jesus Christ grant unto you a lot and portion among his saints, and us with you, and to all who are under the heavens, who shall believe in our Lord Jesus Christ, and in our Father who raised him from the dead.' 'Whoever perverts the oracles of God to his own lusts, and says there shall be neither a resurrection nor judgment, he is the first-born of Satan.'"

It is true that we have nothing but an *inference* here. Let it go for what it is worth on either hand. But bear in mind what persons Justin Martyr (contemporary of Polycarp) has just characterized as atheists, and deniers of the resurrection, viz., those who denied the first resurrection and millennial reign. And the *inference* is pretty strong, that Polycarp had the same in view, when he called them "the first-born of Satan." For the truth seems to be, that the only deniers of the millennial reign, in those days, were such as denied the resurrection in toto, and hence were called atheists. Spiritualism had not then inverted the present theory.

INFANT BAPTISM.

"Let it be born in mind, that John lived until near the close of the first century. (He died, A. D. 100.)—Polycarp must have been familiar with the doctrines and practice of John and the apostolic church. And Irenæus, his scholar, could not have been mistaken, when he said, infants were baptized by the authority of Christ.

We say with confidence, then, that infant baptism was not brought in as an innovation after the death of John."

MILLENNARIANISM.

Let it be born in mind that John lived until near the close of the first century. Polycarp must have been familiar with the doctrines and practice of John and the apostolic church. And Justin Martyr, his contemporary, and Irenæus, his scholar, could not have been mistaken, when they said that anti-millennarianism were ungodly blasphemies.

We say with confidence, then, that millennarianism was not brought in as an innovation after the death of John.

INFANT BAPTISM.

"We have traced this doctrine back to its fountain. Let us now inquire, whether it has ever met with any opposition in its progress to our own times."

MILLENNARIANISM.

do. do. do. do. do.

INFANT BAPTISM.

"Tertullian was, so far as we know, the first writer who attempted to change the custom of the church in relation to this doctrine." He was born in Carthage, in the year 160. He was a great man, but he had great faults, &c. &c. His reason for delaying baptism till old age was, "His belief that baptism washed away all sin committed before baptism, and that it was impossible to obtain the remission of sins committed after its administration."

MILLENNARIANISM.

"The first open opposer of millennarianism that we meet with, was Caius, a teacher in the church of Rome towards the end of the second century. On this ground he denied that the Apocalypse was written by John, and ascribed it rather to Cerinthus. But he effected very little. Origen was a far more powerful opposer of the doctrine. He did not, like Caius, deny the canonical authority of the Apocalypse, but explained the passages in it which describe the millennial reign of Christ *allegorically*, as referring to spiritual delights, suited to the nature of spirits raised to perfection, and these not to be enjoyed on earth, but in the world to come." (Mosheim, vol. i., p. 186, note 19.)

INFANT BAPTISM.

"From the time of Tertullian to the twelfth century, infants were universally regarded and treated as proper subjects of baptism; and so far as we know, there was no one who taught a different doctrine, or endeavored to unsettle the long-established practice of the church."

MILLENNARIANISM.

From the time of Origen onward, just as the papacy rose, so did millennarianism sink. "Wherever," says Bishop Newton, "the influence and authority of the church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and indeed, not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of anti-Christ." No wonder, therefore, that this doctrine lay depressed for ages, but it sprang up again with the Reformation, and will flourish together with the study of the Revelation."

INFANT BAPTISM.

"From this rapid historical view, it appears that infant baptism was practised by the whole church from the first century to the sixteenth, with the exception of those who held that infants were incapable of salvation, and those who denied all baptism."

MILLENNARIANISM.

From this rapid historical view, it appears that millennarianism was believed by the whole church from the first century to the fourth, with the exception of those who denied the resurrection altogether, and were counted atheists and blasphemers."

INFANT BAPTISM.

"That each age received this practice from its predecessor as a Divine ordinance, that he who first advised parents to delay it, and those who rejected it, did not so upon Scriptural or historical grounds, but for reasons derived from their manifestly erroneous systems,—and that the doctrine now quite prevalent, that adult believers are only proper subjects of baptism, is an error of very recent date, and has been, and is now, rejected by the great body of Christians throughout the world."

MILLENNARIANISM.

That each age received this opinion from its predecessor as a Divine doctrine, fundamental in religion, that he who first contested it, did it by rejecting the Apocalypse. And he who next, and most effectually rejected it, did it by his cuttlefish system of Swedenborgian allegorical interpretation, and for reasons derived from his own manifestly erroneous notions, and that the doctrine now quite prevalent, of a post-millennial advent, is an error of the same age with other papal errors, having grown with her growth, and strengthened with her strength, and being held tenaciously by the majority of anti-Christians, and apostates throughout the world.

INFANT BAPTISM.

"Let us pause and reflect seriously before we deny the validity of the historical argument for infant baptism. For in doing this, we not only deprive ourselves of a most precious ordinance, but we assume a principle which sweeps away all the other ordinances of religion. Let it be borne carefully in mind, that every witness almost, whom we examine touching the genuineness of the Bible, or the Divine origin of the Christian Sabbath, testifies also to the fact that infant baptism begun with the Christian Sabbath, and was sanctioned by the same authority. How can any one receive their testimony on one point, and reject it on another, equally important, and equally within their knowledge?"

MILLENNARIANISM.

Let us pause and reflect seriously, before we deny the validity of the historical argument for millennarianism. For in doing this, we not only deprive ourselves of a most "blessed hope," but we assume a principle which sweeps away all the other ordinances of religion. Let it be borne carefully in mind, that every witness almost, whom we examine touching the genuineness of the Bible, or the Divine origin of the Sabbath, or the RITE OF INFANT BAPTISM, testifies also to the fact, that millennarianism begun with the Christian Sabbath, and was sanctioned by the same authority.

How can any one receive their testimony on one point, and reject it on another, equally important, and equally within their knowledge, and more solemnly affirmed?

INFANT BAPTISM.

"If we give up Infant Baptism on the ground that the uniform testimony of the fathers of the church, for many hundred years after the apostles, is not sufficient to produce conviction,—how shall we answer the Infidel, who denies the genuineness of the Bible, or the seventh-day Baptist, who rejects the Christian, and keeps the Jewish Sabbath?"

MILLENNARIANISM.

If we give up millennarianism on the ground that the uniform testimony of the fathers of the church for several hundred years after the apostles, is not sufficient to produce conviction, how shall we answer an Infidel, who denies the genuineness of the Bible, or the whole family of Baptists, who reject infant, and retain adult baptism?"

INFANT BAPTISM.

"It is a rule in law, that no man shall

impeach his witnesses upon one point, and use them on another."

MILLENNARIANISM.

Amen. Let the American Doctrinal Tract Society, whose excellent tract we are using, stick to this text, and all Pedo-Baptists follow their example, and turn millennarians.

INFANT BAPTISM.

"This rule is founded in common sense, and doubtless will be rigidly enforced in the case before us."

MILLENNARIANISM.

We hope it will.—We hope that the editor of the N. Y. "Evangelist" will see to it; and he of the "Puritan;" and every other faithful watchman on the walls of Pedo-Baptist Zion. We hope they will rigidly enforce this principle of common sense, and no longer revile the millennarians.

INFANT BAPTISM.

"We shall not be permitted to reject the united testimony of the fathers, in relation to a material fact, merely because that fact may have an unfavorable bearing upon our *novel* systems, and yet sustain it in support of other facts we may wish to prove."

MILLENNARIANISM.

A second Daniel come to judgment! We trust all orthodox people will not be permitted any longer to do, by rejecting millennarianism, what they here so appropriately censure. Let them renounce infant baptism, or adopt millennarianism.

In conclusion, I will simply ask one or two pertinent questions.—1. How happens it, that the nearer we ascend to the apostolic times, the fainter grows the testimony for infant baptism, and the more inferential, but the *stronger* the testimony for millennarianism? and why does the testimony of John himself seem clearer and fuller than all? (Rev. 20.)

2. How does it happen that, as we come down and enter the scenes of gathering Papal delusion (third and fourth centuries), the testimony in favor of infant baptism grows stronger, while that for millennarianism is discouraged, diminished, and finally suppressed?

3. Is it not sufficiently perspicuous, that while the practice of infant baptism could be made to work most powerfully in a system of anti-Christian sacramental despotism, in the seven-fold sisterhood of mystical channels of "grace;" on the contrary, the doctrine of a personal coming of Christ to judgment upon the harlot on whose head MYSTERY was written, *must be got rid of*, before such anti-Christian strumpet despotism could be consolidated in Rome?

4. We have at least a significant fact worthy to be pondered. Two doctrines were in existence from apostolic times: the one, infant baptism, the other, Christ's personal millennial reign. Rome found them both. The one, she made one of her most favorite and powerful elements of despotism. The other, she opposed, calumniated, reviled, persecuted, and forcibly suppressed.—*And if she had not suppressed it, she could never have crowned a Pope.*—Now if the evidence alledged, proves the former of the two to be valid, how much more the latter.—I would respectfully solicit the attention of all believers in infant baptism to this *argumentum ad hominem*. CHARLES BEECHER.

My Savior.

BY JOHN EAST, M. A.

My Savior is "the BRANCH OF THE LORD,—beautiful and glorious." (Isa. 4:2.) His beauty is the beauty of holiness. His beauty is without parallel, because it is divine. As a branch emanates from the tree, and is one with it, so the Son of God, in his superior nature, "came forth from the Father," and is "one" with him. He spreads over hea-

ven and earth, filling both with his glory, and affording to the children of men the fruits of life eternal.

In reference to his human nature, our Lord was to proceed from David; and at a time when the family of that monarch should be in a state of the most abject poverty and obscurity. "For he shall grow up before him as a tender plant, and as a root out of a dry ground," (Isa. 53:2.)—as a scion, or sapling from a tree, which has been cut down level with the earth, but whose root is still left in the ground. Yet, though he would thus appear to the world as a feeble and undesirable plant, "like the palm-tree, he would flourish under the greatest oppression; and, however laden with his people's sins, would shoot up, and rise superior to all the incumbent load." The event has been so.

My Savior came forth as a rod out of the stem of Jesse, and as "a BRANCH grew out of his roots;" (Isa. 11:1); he "stands for an ensign of the people; to him the Gentiles have sought; and his rest will be glorious." Blessed Lord! thy character and work have most exactly corresponded with the descriptions previously given by thine own prophets; and it is now most delightful to the reflecting mind to compare the language of prediction with that of history. "Behold, the days come, saith the Lord, that I will raise unto David a RIGHTEOUS BRANCH; and a King shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely;" and, as it were, under his protecting shade; "and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23:5, 6.) All the merely natural branches of David's line were partakers of their progenitor's guilt; being, like him, shapen in iniquity, and conceived and born in sin. He, however, who pre-eminently bears the title of the Son of David, was a RIGHTEOUS BRANCH, in himself most perfect; and, moreover, the RIGHTEOUSNESS of his believing people, whereby they are freely, fully, and forever justified.

Am I by faith united to this living and glorious Branch—this true Vine? Then am I also a partaker of the divine nature, by the imputation of a divine righteousness, and by the communication of a new and divine life to my soul. Let me never lose sight of my Lord's admonition—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without (or separate from) me ye can do nothing." (John 15:4, 5.)

From the pen of the prophet Zechariah, also, I find two prophecies of my Savior, under the figure and name of the BRANCH. The one foretold him to be the servant of Jehovah: the other predicted, in the clearest language, his manhood and his Godhead. In the former vision, the Lord thus spake of the promised Redeemer—"Behold, I will bring forth my servant, the BRANCH;" (Zech. 3:8) and in the latter he said, "Thus speaketh the Lord of hosts, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12, 13.)

O Savior! graciously fulfil thy mission, by placing me as a lively stone in that spiritual temple which thou hast undertaken to erect, and of which thou art the sure foundation-stone. To thee, even to thee, belongs the whole glory of the

structure. Whatever instruments are employed, thou art the Architect and Builder, whose name it is to bear. Thou hast borne the charge, and the pains, and the shame, attendant upon thy great work, and thou shalt "bear the glory." "A far more exceeding and eternal weight of glory," indeed, awaits me as built up on thee a lively stone; but this is not the glory of *praise*. It is the glory of beauty, and excellence, and holiness, reflected from thee, who, as the light of the heavenly temple, will for ever shine thereon, without a veil or cloud. Thou hast ascended to thy throne, and there art now seated as the kingly Ruler, and interceding Priest of thy people. Lord, rule in and over me. Mercifully grant me an interest in thine intercession. By thine Almighty Spirit, be pleased to impart to me a clear and appropriating view of "the counsel of peace between" the Father and thee. Shade, and shelter, and refresh me with thy sweet fruit, O thou ever-living, all-beauteous, and all-glorious BRANCH! until I shall be weary and hungry no more for ever.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, DECEMBER 25, 1847.

Chronology.

(Continued from our last.)

[ERRATA.—Owing to frequent interruption while writing last week's article on Chronology, and the printer's taking it from us a sheet at a time as we wrote, without giving us time to read it over, an error in the Julian Period escaped us. From the accession of Euergetes, three years should be added to the Julian Period, wherever it occurs, to the end of the article. So that the death of Cleopatra was B. C. 30, A. J. P. 4684.]

The reign of Augustus Caesar is dated by chronologists from the battle of Actium, when Egypt became subject to Rome. The time of this battle, and consequently that of the commencement of the reign of Augustus, is accurately marked by an eclipse of the sun, which occurred twelve days previously, and which is ascertained astronomically to have been on the 20th of August, A. J. P. 4683, or B. C. 31. Consequently the battle was fought on the 2d of September following. Dio, who affirms that "the day of this eventful action was the 2d of September, observes, that he was so particular in mentioning the very day, because the whole sovereignty was then for the first time in Caesar's hands, and the years of his monarchy were counted from it."—See *Dr. Jarvis' Ch. Hist.*, p. 197. Dr. Jarvis endeavors to make the battle of Actium a year earlier, A. J. P. 4682; but as he does not harmonize this with the eclipse, as we have seen, we prefer the date given in Ptolemy's Canon.

The reign of Augustus is reckoned forty-three years in the Canon of Ptolemy; but that dates, not from the battle of Actium, but from the death of Cleopatra, B. C. 30. Reckoning from the battle of Actium, it would lack but a few days of being forty-four years. Josephus reckons his reign fifty-seven and a half years, but dates from the death of Julius Caesar, A. J. P. 4668. Following the Canon of Ptolemy, and dating from the death of Cleopatra, forty-three years extend to A. J. P. 4727. As the Vulgar Era is reckoned from Jan. 1st, A. J. P. 4714, which is A. D. 1, it follows that the reign of Augustus extended to A. D. 14.

In the reign of Augustus was born the Savior of the world—Emmanuel—God with us. The precise year of his birth is found by an eclipse of the moon, which marked the death

of Herod—occurring during his last illness, and a few days before his death. This eclipse happened, by calculation, B. C. 4, and A. J. P. 4710. As the Savior was born before the death of Herod, his birth is almost universally placed by chronologists B. C. 4. The death of Herod is not only astronomically ascertained, but historically; for Herod reigned thirty-seven years, according to Josephus, from his first appointment by the senate, and thirty-four years from the death of Antigonus in B. C. 38, and A. J. P. 4676. After comparing the various evidences, Dr. Hales remarks, "Such a critical conformity of astronomical and historical evidence, both furnished by an author [Josephus] the most competent to procure genuine information, establishes both, and decides the question." Dr. Jarvis has endeavored to place it some two years earlier, and others a few years later: but we can find no sufficient independent evidence which will remove it from B. C. 4, and none equal in strength and probability to that which fixes it there.

Augustus was succeeded by Tiberius Caesar, who reigned, according to Ptolemy's Canon, twenty-two years, to A. D. 36, and A. J. P. 4749.

At the death of Augustus Caesar, a portion of the imperial army, called the Pannonian legions, refused to acknowledge the authority of Tiberius as successor to Augustus, and were in a state of revolt till an eclipse—which occurred a few days after the death of Augustus—frightened them into their duty. This eclipse occurred Sept. 26th, A. D. 14.

In the reign of Tiberius Caesar the Savior was crucified. This is dated by Archbishop Usher in A. D. 33. Dr. Hales, however, reviews the historical and astronomical evidence on which Usher's conclusions are based, and assigns that event to the year A. D. 31. Dr. Jarvis places it earlier still; and Sir Isaac Newton, who wrote before some considerations were presented which favor its date in A. D. 31, placed it in A. D. 34. But it leaves the balance of evidence, to our mind, in favor of A. D. 31.

Caius Caligula succeeded Tiberius, and reigned, according to the Canon, four years, to A. D. 40, and A. J. P. 4753.

His successor was Claudius, whose reign, as given in Ptolemy's Canon, was fourteen years, to A. D. 54, and A. J. P. 4767.

The bloody Nero was his successor, and reigned, according to the Canon, fourteen years, to A. D. 68, and A. J. P. 4781.

Vespasian succeeded Nero, and reigned ten years, to A. D. 78, and A. J. P. 4791.

Titus succeeded him, and reigned three years, to A. D. 81, and A. J. P. 4794.

Domitian was the next Roman emperor, and his reign, as given in the Canon, extended fifteen years, to A. D. 96, and A. J. P. 4809.

Nerva succeeded him, and reigned one year, to A. D. 97, and A. J. P. 4810.

Trajan was his successor, and reigned nineteen years, to A. D. 116, and A. J. P. 4829.

Adrian succeeded him, and reigned twenty-one years, to A. D. 137, and A. J. P. 4850.

Antonius Pius succeeded, and reigned twenty-three years, to A. D. 160, and A. J. P. 4873.

This is as far as the original Canon of Ptolemy extends.

Our object in these articles is not to settle the exact termination of any of the prophetic periods, but to show, in a series of articles, that the harmony of historical dates demonstrate that we are near the end of six thousand years from creation.

Bro. S. Foster, Jr., writes us that he has just received a letter from Bro. Hutchinson, who is expecting to be in that place, Dec. 26. Bro. H. writes him, that he is improving, and is able to speak some.

Statement of Facts.

We find on our return, several numbers of the "Harbinger" on our desk, containing some articles which require a word of comment. They are not altogether unexpected, from our knowledge of the smooth manner which the editor has of speaking on a point of difference. We shall not at this time make a reply in detail, but shall limit our remarks to a notice of the following extract—our friends being able to judge of the bearing of the articles in question. Says Bro. Marsh (Harbinger, Nov. 30):—

"It is well known that at the commencement of the 'Bible Advocate,' the 'Herald' and 'Voice of Truth' were opposed to it. But it is not generally known, that at the Conference in Boston last spring, Bro. J. V. Himes, Bro. T. Cole, and the editor of the 'Harbinger,' after considerable friendly conversation, came to the conclusion to let all past differences between the three papers, the 'Herald,' the 'Advocate,' and the 'Harbinger,' be forgotten, and in future to be on terms of Christian friendship; each, however, should enjoy the privilege of advocating his own sentiments. Bro. Himes drew an article to this effect, which we all mutually agreed should be published in the three papers. But as this friendly, and truly Christian arrangement was being consummated, the 'Voice of Truth' was received at the 'Herald' office. The conductors of the 'Herald' took exception to a certain doctrine advocated in one of our articles on the 'Great Apostacy,' and consequently declined consummating the proposed union. The editors of the 'Advocate,' and of the 'Harbinger,' however, thought it duty to carry out the Christian spirit of that friendly agreement. This they have endeavored to do since that time, and we think that God and our brethren are well pleased with the act."

The above requires a few words of explanation.

1. It is well known to our readers, that in "Zion's Herald" of Nov. 25th, 1846, our religious character was assailed on the ground that we subscribed to a faith we did not believe, to obtain a seat in the meeting of the "Alliance" at London last year. It is also known to our readers, that we replied to this in our paper of Dec. 23d following, showing that we did fully believe in the Divinity of Christ,—the point in question,—and took a seat there in all good faith. As we understand it, that declaration of opinion, uttered in defence of our Christian integrity, is no doubt the origin of the present estrangement.

At that frank declaration of our honest convictions, the editor of the "Harbinger" took offence, and wrote us an inquisitorial letter respecting our reply to Mr. Stevens, of "Zion's Herald." A few months subsequent to that, he commenced a series of articles—which, however, he said he had before contemplated—on the "Great Apostacy," in which he takes up some thirty points, embracing the principal differences existing between the faith of the Christian Connection, as still held by himself and those of other denominations, in which our views of the character of Christ, and many other views which we cherish as Scriptural, were put down as a part of the "Great Apostacy."

On the appearance of that series of articles, we saw that they were calculated to produce division and estrangement of feeling; for if a believer in apostate doctrines is not an apostate, we know not what is. We saw that if such questions were presented for discussion, and were to be discussed, that the minds of brethren would be diverted from the great question of the Advent, to the discussion of these, and that Adventists would consequently be divided into as many clans and classes, as there existed differences of belief among them on these points; and any one that cannot see that such would be an unavoidable result, must have very little knowledge of the invariable result of all such discussions in the past, or expect that human nature has greatly changed.

Knowing that we had come out from all the various sects and denominations around us, that the question of the Advent was the question that brought us together, that none of these other questions had exerted any in-

fluence in causing us to act together, and that they would never have caused us thus to act in concert; we also knew that the substitution of these for, or the admixture of these with, the Advent question, would exert a tendency to disunite us, and destroy the bond of union among us. For it is a settled principle in ethics, that while affinities attract and unite, their opposites repel and divide, in the moral and theological, as well as in the physical world. Therefore if we were to go down from the advocacy of the great question respecting which we could all act in unison and harmony, irrespective of each other's opinions on minor points, and begin to decide what points of belief do, and what do not, constitute a part of the apostacy, we saw that instead of being Advent papers, we should belie our names, and be *Heralds* and *Harbingers* of divers sectarian doctrines. That the editor and proprietor of the "Harbinger" had a right to make it a harbinger of his old sectarian views, instead of a harbinger of the Advent, we freely admit; but we do not admit that he had any right to take the censor's chair, and decide that the faith of all who differed from him is a part of the great apostacy, and still affect to be acting with those whose cherished views he thus makes apostacy. And therefore we felt impelled to show the consequences of such a course. Bro. Marsh claims, that before we noticed this in public, we should have acted in accordance with the gospel rule,—Matt. 18th, "If thy brother trespass against thee, tell him his fault between thee and him alone." But a deed which is done openly and publicly to the world, may be as openly and publicly reprimanded. We, however, did take that first gospel step to him alone. On the receipt of the second number of the "Great Apostacy," we set down and wrote Bro. M. the following letter, which will show that there was no cause to complain of our neglect of the gospel rule:—

Boston, May, 1847.

Bro. Marsh:—Since my last, I have seen the last three numbers of the "Voice of Truth," by which I perceive you intend to go into a full discussion of the questions about which there is a disagreement among us. The manner and time of their introduction is ominous of no very great union with our principal men, or the harmony of the Advent interest. I concede to you the perfect right to speak and write all your views at all times, and in all places. But the principles on which we have been united, and co-operated, have hitherto forbid such bitter and unjust attacks upon the honest sentiments of others among us, who have some claims to piety, if they did not hold to all the views which you cherish.

When I was with you last, I spoke to you on this question, and you gave me to understand you was with us, and would not introduce questions of strife. I had no reason to expect that the feelings of Galusha, Whiting, Litch, Hale, Miller, Jones, to say nothing of myself, and a host of others, would be so wounded, by an attack upon sentiments you know they honestly hold, and may hold till Christ appears. Is it possible, that brother M. has thrown a fire-brand into our camp, which he knows will make a division, and rally a party, on other questions than the Advent? That will divide and distract us just as we are to enter the kingdom of God? What man in his senses, can believe that the advent can be believed as being right upon us, with such a course of conduct? It will be well to adjourn the advent till some ten years hence, till we get through with the discussion of subjects now involved in your attack upon what you call the doctrine of the sects. It is all in vain to talk of our faith in the speedy coming of Christ, while we turn aside to the discussion and defence of our own sectarian notions. I have changed my views on all the great questions involved in the contemplated discussion. But I have never imposed them upon my readers or hearers. I have spoken only once or twice, in explanation or defence, and then have carefully avoided anything that would give any offence. I do not wish to go into this matter now. But if you are determined to divide us, and draw off a party, as you know you must if you carry out this subject, we shall be obliged to save what we can from the wreck. But it is questionable whether we are not "consumed one of another."

Alas! alas!! for the peace and union of the Advent interest. What will come next, I know not.—May God prepare us for the worst. Love to all.

Yours,

J. V. HIMES.

To the above letter we received no reply!

At the time we wrote it, we also wrote to Bro. D. I. Robinson, who was then in Rochester, begging him to use his influence with Bro. M. against the introduction of questions which in ages past, and till now, have been fruitful themes of sectarian discussion, strife, and disunion. Bro. Robinson wrote us that we might hope such a course would not be persevered in. With this we were satisfied.

Just at this time the Conference commenced in Boston, and Bro. M. attended. So well satisfied were we that he would not continue his articles, denominating our views as apostate, that we did not allude to them; but we endeavored to arrange some basis of action, on which we could unitedly and effectually prosecute the investigation of the doctrine of the Advent, independent of questions of sectarian difference; we had some hope of effecting this, until the "Harbinger" came, containing another article on the apostasy more objectionable than either of the preceding, in direct contravention of the basis of united action, which we had hoped to effect. On this we expostulated with Bro. M. respecting his going into all these questions, the discussion of which is the past-time of the several sects, and which would inevitably divide us; but he stubbornly refused to desist, and declared in substance, that he should publish on any and all questions as much as he saw fit. Unable to change his resolution in this, our proposed basis of action failed.

In conclusion, we wish to say, that we are ready to co-operate with any and all, whose predominant desire is to extend a knowledge of the evidences of the advent near. But we cannot consider any as thus co-operating, who assume the censorship over our opinions on other points, and make apostates of all whose creed does not square with their own. If others wish to pursue such a course, let them; we choose not to. We want no strife on those questions. If others love those doctrines more than the union of the cause, they can pursue their own course, in their own way. The world is large enough for them, and us; they can go to the right, and we will go to the left, or they can go to the left, and we to the right; then we will each pursue our own cherished plans, as best we may. All now will be able clearly to see, that those whose object is to discuss every question which divides Christians, have one object in view, and that those who wish to give light, and act together on the Advent question, have another object in view,—that the two objects are unlike, dissimilar, and incompatible with each other. The one is to divide us, and the other to unite. We have no complaints to make of any following either course: only let us understand one another, which course is to be pursued, and then all who wish to act together, will know who are willing to act with them.

The following extract from the "Harbinger," of Dec. 7th, will show the position of its editor, in relation to all religious bodies, and especially, the Adventists.

"After long witnessing the sore evils resulting from a neglect of members noticing the errors and sins of the respective bodies to which they belonged, and becoming fully convinced that the practice was selfish and unscriptural, we most sincerely covenanted with the Lord to tell the truth in love, irrespective of persons or associations, though it might lead us to come in collision with the doctrines and practices of those with whom we might be associated, and most dearly loved. We said, *truth* shall be our object, irrespective of the consequences that might follow. We were resolved to have no plans, no policy, no selfish interests of our own, nor of any other fallible one or ones, to subserve; but to glorify God in proclaiming His *truth*, His *policy*, and His *interest*, should be our sole aim. This principle has led us at times to question the correctness in some respects, of the practice and doctrines of our brethren; but not to question their piety and moral rectitude, nor cast them off as unworthy of our fellowship: we have loved them as dear brethren, and this love has been one cause of our pointing out what, to us, were their errors."

This we think, is a very important and responsible position. We dare not assume it. We have other work to engross our attention. If others set up a self-constituted censorship over us, and choose to look on and find fault "in love," with the way we do our work, we hope they will be faithful to their calling. They may depend that we shall be faithful in ours. And our works must show whether we are "selfish," and follow our own "policy" and "interest;" or whether "truth" and the glory of God, are our object.

We hope, if it is the will of God, that on our return from arduous duties abroad, we shall not be obliged, in time to come, to defend ourselves from unjust reflections, which, if others do not understand, from their ingenious structure, we do.

TO CORRESPONDENTS.—Wm. Johnson.—Your MS. is too long for an insertion in the "Herald." We have not had time to read your entire article, but are pleased with what we have read. We shall take it up and go through with the article, at some leisure moment. If it was a shorter article, we do not know as it would be well to insert it in our columns, as we had purposed to spend as little time in the discussion of this question as possible, and have generally refused those articles which expressed our own views of the subject. We have seldom alluded to the question, except when obliged to reply to those who differed from us.

J. Beekwith.—We suppose those chapters describe scenes immediately in connection with the end; but know not that we could now give a minute exposition that would be perfectly satisfactory to ourselves.

W. King.—It will go into the "hopper" that you speak of.

I. E. Jones.—We have no recollection of the person you enquire for;—will send your enquiry to Bro. H.

We are not decided whether it is best to notice one who so manifestly quibbles and prevaricates. Sophistry is usually seen through, by all competent to give any value to their opinions.

J. P. Weetsee.—Your communications came to late for insertion in this week's paper.

✍ We find that some to whom we send bills, misunderstood our allusion to their wishes respecting the "Herald."

We meant their wishes respecting its continuance. A large number seem to have understood us to request their approbation or disapprobation of the manner in which we have conducted the "Herald." That was foreign to our thoughts; yet the unanimous notes of approval which have come flowing in upon us, have been very cheering and encouraging—particularly those which come from the poor, who speak from the fulness of grateful hearts. We wish we had the means to give the "Herald" to every poor family in the land; but alas, our means are limited. We are, however, thankful that we have yet been obliged to deny none on account of their poverty. To supply them, we will encounter poverty ourselves.

SUBSCRIBERS.—We thank all those who have so promptly responded to our calls, and forwarded the amount of their bills. To those who have sent double that amount, we are under renewed obligations. There are, however, a large number from whom we have heard nothing. All who owe four dollars and more, from whom we shall hear nothing at the end of this volume, we shall be obliged to discontinue. Let the poor who wish for the paper, signify their inability.

PREELE'S "TWO HUNDRED STORIES."—Bro. PREELE has stereotyped this interesting little work, and got it out anew, in an attractive form. Price, as heretofore, 37 1-2 cts.

POETRY.—Some need to learn that rhapsodic prose, measured off into lines of an uneven number of syllables, and ending with "and," "the," "it," &c. &c., does not constitute poetry.

✍ Bro. HIMES writes, that he finds the state of things in Maine prosperous and encouraging.

Professor MITCHELL, in a late lecture on astronomy, in New York, speaking of eclipses, thus remarks:—"We find, on running back to past history, that observations were made upon the moon, at Babylon, 2250 years before the Christian Era. And these observations, upon the taking of the city by Alexander, were said to have been presented to Aristotle. The truth of this we cannot know; but one thing we do know, that on the 19th of March, 2567 years ago, there was an eclipse of the sun observed and recorded in the tower erected in that mighty city: on the 8th of March in the following year there was another; and on the 4th of September in the next year there was another. And we know and understand the peculiarities belonging to these antique observations. . . . By a most remarkable and wonderful arrangement of the lunations, on the return of the new moon, it is found that, after we have predicted one eclipse, if we will go on and record each successive eclipse for the period of between eighteen and nineteen years, at the end of the cycle of two hundred and twenty-three years they will have run round what might be called an orbit, and again occur on the same days. Hence, after they had recorded eclipses for one such cycle, there was no difficulty in predicting an eclipse at any future time. The coincidence, however, is not exact. Hence, if an eclipse occur on the 19th of March, 3000 years ago, it may in the course of time wear gradually around and disappear; but many years must roll round before, on the recurrence of the cycle, an eclipse will not take place."

FROM THE PACIFIC.—Schooner China Samaria, Capt. Campo, arrived at New York from Santa Martha on the 2d inst. The news from the Pacific is very interesting. There had been a terrible earthquake in Chili and Peru, destroying several towns. It occurred on the same day as that which destroyed the town of Ocatlan, in Mexico. It appears to have come from the north.

From a Lima paper, of November 7:—"On the 8th of October last, at 11 o'clock in the morning, a series of earthquakes, which lasted two minutes without interruption, spread consternation and alarm throughout the city of Valparaiso. No house was thrown down, although some were injured. The towers of the Matriz and custom-house waved to and fro in a fearful manner; the latter is moved a little out of perpendicular.

"By news from Tillapel, we learn the almost total destruction of La Ligua and Petorca. The direction of the earthquake was evidently from the north. Coquimbo suffered extremely; its best public buildings were reduced to a mass of ruins. The oscillations of the earth were frightful. The whole population slept in the open field; even the stones in the rivers were raised from their beds, and thrown to a distance."

The same paper says: "There is a current report in the city, this morning, that a revolution has broken out in Bolivia, against Bolivian, and in favor of Velasco. We shall give the details of this event as soon as they come to hand."

COMETS.—We have not exhausted the problem of our System even yet. I have only taken into account the planets and satellites belonging to our own system. There are other mysterious bodies, which seem not to obey the laws that govern these movements. While the planets are circular in their orbits, and the satellites nearly the same, we find dim, mysterious bodies, wandering through the uttermost regions of Space,—we see them coming closer and closer, and, as they approach our system, they fling out their mighty banners, wing their lightning flight around the sun, and speed away to the remotest limits of vacuity. These eccentric bodies—these comets—belong to our Solar System, and form a part and parcel of the whole: each and every one of these must be taken into account in resolving the mighty Problem of the Universe. And they are not to be counted by tens, nor hundreds, nor thousands: their number is not less than millions. Neither do they revolve in the same plane on which the planets roll, nor in the same direction. While all the planets sweep around the great centre, regularly and harmoniously, we find the comets pouring in

from every possible point, forming every possible angle, and passing out in every possible direction. And yet the perturbations occasioned by these bodies in their long journeys of thousands of years have to be made out. At this very time, the whole astronomical world is intensely interested in watching the return of one of these wonderful bodies. Two hundred and ninety years ago it visited our System for a short space. The two hundred and ninety years—its computed period—are now nearly expired, and at this time every telescope on our globe, is directed with the utmost intensity of anxiety to that particular region in Space where it is believed the stranger will first make his appearance. Think, that we should be able to trace the invisible, unknown movement of these almost spiritual bodies, and be able to announce their return with a degree of accuracy that astonishes every intellect! And yet this is the fact. Professor Mitchell.

Is it not strange that any sane man should attempt to calculate the time of the advent of a comet to our system? They may be disappointed a few years in the time of its coming; and consequently, had they better not know anything of the period of its return, lest they meet with a small disappointment?

ACCIDENT AND WONDERFUL ESCAPE.—The Boston "Traveller" tells the following:—"Early on Thursday morning, a large stone wall, some thirty or forty feet high, built up at the side of Fort Hill, near Burgess'-lane, gave way, in consequence of the great fall of rain during the night, and was mostly precipitated against a number of buildings opposite, breaking away the walls of two buildings, and injuring that of a third.—Fortunately, the buildings most injured were unoccupied. The third was inhabited in the lower story by a man and his wife, who were asleep at the time of the accident. A stone, weighing two or three hundred pounds, broke through the wall into their sleeping-room, and passing within a few feet of the man's head, struck the floor and passed through. The leg of the bedstead fell through the hole thus made. The damage is estimated at \$1000 or \$2000."

ANECDOTE OF PIUS IX.—We find the following anecdote in some of the Paris journals:—"Cardinal Lambruschini wrote to several religious communities, engaging them to offer up prayers that the Pope might be removed from his state of blindness. One of these letters was sent to Pius, who caused the Cardinal to be invited to come and see him. The Cardinal having replied that he was ill, and could only go the next day, the Pope sent a message that he would wait on the Cardinal. On this the Cardinal hastened to the Quirinal, and, on being introduced to the Pope, the latter placed in his hands the letter which he had addressed to the communities. When the Cardinal had read it, the Pope said, "You now understand, that I could not go to bed without pardoning you!"

CHRIST'S VICAR.—The reason never occurred to us till now, why the Pope should have taken on himself to partition out to different nations the lands of the Western Continent. Elliott explains it. He did it by virtue of his claim as Christ's vicegerent on earth: as the heathen were promised to Christ for an inheritance, and the uttermost part of the earth for a possession, the Pope claimed as his own—as Christ's vicar, that all kingdoms should be subject to him. Accordingly, he appropriated them to different princes, according to his pleasure.

A FAITHFUL DOG.—About noon, yesterday, says the St. Louis "Union," of the 13th ultimo, a spaniel dog was seen sitting near Chouteau's Pond, howling and barking as though much distressed. He soon sprang into the water, and after swimming about for a few moments, disappeared, and remained beneath the surface for some time, then arose again and resumed his seat on the bank, whining and moaning as though in great agony. And thus he continued, alternately on shore howling, and in the water diving, for about three-quarters of an hour. By this time, there had a large number of persons assembled—drawn to the place by the dog's singular maneuvering. At length, some one proposed making an effort to ascertain what the dog was diving for. A boat and some poles, with hooks attached to them were procured, and persons began dragging the hooks along the bottom of the pond, and soon they raised to the surface a drowned man, supposed to be the master of the dog.

Correspondence.

The Everlasting Kingdom.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

The desire of novelty is inherent in our nature, and, when under the control of principle, may be gratified and made subservient to our usefulness and happiness. It belongs to rational beings in a state of perfection, and serves as an ever-ready impulse to influence them to an examination of the works of the Creator.

We naturally take a lively interest in whatever is new. The construction of every magnificent public work, together with the discoveries made in nature, and in the arts and sciences, all excite our admiration. When Christopher Columbus announced to Europe the discovery of a new world, the news thrilled every heart, and created the most intense excitement. It became the animating theme of Courts and Cabinets. Adventurers, eager to explore the hitherto unknown continent, and witness its wonders, speedily fitted themselves with fleets, and set sail for the regions of the setting sun. And in our own country a few years since, we were startled by the announcement of Prof. Morse, that he had discovered the means of conveying news instantaneously from one place to another—that electricity had been pressed into the service of man, to carry news with lightning speed from mind to mind, no matter how great the intervening space between them. Every one was curious to know more concerning the wonderful telegraph. If the light of science, whose "feeble ray scarce spreads an inch around," has thus astonished mankind by its discoveries, what will be their amazement when a new order of things is introduced, and earth is new made by the hand of Omnipotence? "Behold, I make all things new," is the assertion of the Son of God. At the time of the first Advent, much that pertained to Christ was new. His person was so, for it mysteriously united both the Divine and human nature.—Nothing like this had existed before. We are assured that heaven is filled with holy and happy beings, and perhaps the stars and planetary world also, but all of these have a nature peculiar to themselves, unlike that of the Son of God.

He introduced the blessings of the new Covenant. Thus the apostle affirms in Heb. 8:7, 8—"For if that first Covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith God, when I will make a new Covenant with the house of Israel, and with the house of Judah." His doctrines were new, hence the amazement of the multitudes who listened to him—"And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this?" His blood is that of the New Testament which is shed for many for the remission of sin. And it was so ordained by a superintending Providence, that his body, after the crucifixion, should be laid in a new tomb. Even his death contributed to fix the idea of newness to his character and labors.—And at the pentecostal season, redeeming the promise of the gift of the Comforter to his disciples, it came miraculously in cloven tongues as of fire and set upon each of them, and they spoke with new tongues. And by virtue of that radical change of character which the believer undergoes in the work of redemption, his followers are called *new creatures*. If the first advent was productive of so many important events, whose results have travelled down to the present day,—events which have revolutionized nations,—what may we not expect when at his second coming he makes all things new?

The text teaches us, that for reasons of the highest import, a change of such extent is to take place in the material universe as to justify the appellation, "new heavens and new earth." The world was made for the Messiah; but as it now is, lying under the curse, it is not adapted to his own and his people's glorified condition. All things came from heaven, and to heaven all things tend. The establishment of the kingdom of the Son of God is the uniform design of all the events of Providence. To this, all the commotions and changes now taking place among the nations of the earth, and which so exceedingly perplex and confound the views of politicians, are tending; to this, a future day will show us they were all subservient. These agitations are "shaking not the earth only, but also heaven," and will continue till the "removal of those things that are shaken, as of things that are made,

that those things which cannot be shaken may remain." "I will overturn, overturn, overturn it, . . . until He come whose right it is, and I will give it him."

The present heavens and earth contain a system of important dispensations towards the race of Adam, their existence, trial, sin, penitence, and reformation. And when these purposes relative to man shall have been accomplished, there will be no further use for the earth, as it now is, and hence it is to be renewed, and adapted to the glories of a future state. And what particularly gives additional interest to the doctrine of the new earth is, that it is to become the territory of Christ's kingdom—a kingdom distinct from the universal dominion of the Father, yet in union with, and subordinate to, the Father. It is not enough to believe, that, in the restoration of this earth to its original harmonious connection with the rest of the universe, the kingdom will be merged in the general empire, over which, in its amplified form, the Son shall reign in eternal union with the Father. I know we are taught this by our popular commentators, but does it coincide with the teachings of Revelation? We think not.—Whatever modification the kingdom may undergo, with respect to the mode of administration, I must think, in view of all that is said of the heavenly state, that it will retain its distinctive form, and that the connection of Christ with his redeemed people will be more intimate than it is here. Moreover, this kingdom in the new creation is to be bestowed upon Christ as a peculiar reward for his sufferings. Hence the words of the Savior, "I appoint unto you a kingdom, as my Father hath appointed unto me. And the reward is to be eternal, hence the kingdom can have no end. But to its eternity is urged the objection, that Christ is to deliver up the kingdom to the Father: 1 Cor. 15: 24—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." Now the word "end," in this verse, according to the *usus loquendi*, must be referred not to the end of the kingdom, but to the end of the world, or of the Gospel dispensation. Doubtless there is here an allusion to the custom of the presidents sent by the Roman emperor to govern provinces; who, when they returned at the expiration of their term of office, used in a formal manner to restore their authority back into the hands of their sovereign. Yet it is not to be understood as teaching so much the termination of Christ's authority, as the presentation of the kingdom, in token that he had completed the object of his commission; which was, to restore the revolted province to his Father, by reducing it to obedience, and putting down every foe. Although he drops the mediatorial office, and the kingdom its mediatorial character, the work of mediator being accomplished, yet the kingdom itself does not cease to exist, nor does the Son lose his regal dignity, but holds it in subordination to the Father. The love of Christ for his people cannot change, nor his kingdom ever lose its identity.

This kingdom is a state of royal empire,—where there is no curse, whose laws are equity and perfection, whose riches and honor and resources are infinite, whose subjects are all princes, wise and good, and where all its inhabitants will contribute to the happiness of all, by ardent and disinterested friendship.—There no degeneracy will awaken alarm and distrust, no alienation chill the heart, and no treachery fill the soul with anguish. It will be a world of friendship, where its people, as specimens of God's glory, will in each other's eyes for ever become more excellent, amiable, and endeared.

When the kingdom of God is made to appear, we are to look for something more than merely a new physical creation. There are to be new dispensations of God's providence. Then the redeemed millions of the human family are to be united in one grand assembly of praise. In this world they are separated by intervening ages, by geographical lines and national distinctions. Here, too, they are divided into various sects, more or less hostile to each other. There the prayer of Christ will be fully answered, and all his people become one. This will be a new providence.—There will also be new displays of God's power and grace, especially in the resurrection. Without the light of revelation, man looks forward to the grave as a dark and desolate habitation. No lamp illumines the midnight within. No crevice opens to the eye a glimpse of the regions which lie beyond. The light of the Gospel, however, illumines its gloom, and declares that great and delightful things are to be done for the body at the resurrection. And the glory of that body as re-

vealed in the Scriptures surpasses all the efforts of the human imagination. Raised incorruptible, the body cannot perish by decay and dissolution—and made immortal, it cannot be annihilated.

And all this becomes more interesting in the thought that the time for the accomplishment of all these things is speedily approaching.—The Angel is already appointed, who is to announce that "time shall be no longer," and earth renewed will keep her glorious jubilee.

E. TUTTLE.

Letter from Bro. L. D. Mansfield.

Dear Bro. Himes:—Your welcome letter under date of May 19th, came to hand Oct. 5th, three months and more from date. The box of books of which your letter informs me is not yet received, although I have written four or five times to St. Thomas, to the firm to which the box was sent. This disappointment has made our sojourn here necessary, whereas we should probably have left before now, had we received the books. Whether we shall get the box, and when, are still problematical. I thank you most heartily for the kind tone of your letter, and for your proffered co-operation. Be assured we appreciate both. Our present disappointment is not owing in the least to neglect on your part, but to the remissness of those to whose care we requested you to send. I hope, however, that what has seemed to us calamitous may prove to be for the best.

I am happy to say that we still see our brethren and friends, upon whom we have relied, firmly grounded in the truth, and mostly have maintained their integrity. Some are much warmer friends to the truth, and more sympathizing with us in our work, than formerly, while others have become less interested; and some who were induced to forsake us, by clerical influence, have lost their apparent piety, and now evince their love for the world to be supreme. This is natural; and usually, those who forsake the doctrine of Christ's speedy coming become hardened in heart and blinded in mind. Very many such cases, I fear, will be found in this island.—The subject of the Lord's appearing is, however, exciting some attention in the Established Church. The ministers have lately preached upon that subject very plainly, and the archdeacon recently obtained Bro. Miller's "Expositions," in three volumes, and expresses, as I am informed, much satisfaction in them, though he does not seem disposed to give his influence to the circulation of our publications generally, or even those from Brock, Stewart, and others, though he is acquainted with the former of those gentlemen, and speaks highly of him. His reasons for not doing so he assigns to be, that he has ordered a supply from England, which he soon expects. Everything which could be construed into fellowshiping non-apostolic preachers (as respects ordination) seems to be studiously avoided. This is, however, the result of the system, and to be expected. The "Advent Season" is now approaching, and it is probable there will be some good sermons on the particular subject assigned to that period, by their ministers. O! I can rejoice to have the truth preached by any class of ministers, and should feel happy indeed to leave this field, could I but see the work going forward, and that prominence given to the second Advent which its especial nearness demands. It would indeed be an unspeakable comfort to know, that on leaving this island, there were some of Christ's stewards to whose ministration our little flock could look for truth on the subject which is so dear to us. One of the members of the Established Church has proved himself a firm adherent to the truth, and a kind friend to us. He has circulated our publications very considerably, and is exerting, I believe, considerable influence for the truth. There are others who are likewise co-operating with us, most of whom have been converted during our labors in this island. It is our purpose now to remain here no longer than until we receive the books, or remittances in some other form. We purpose visiting some other islands during the winter, and should time be prolonged, return to America in the spring. But our prayer is, Lord direct us, and sustain us in our work.

We have received encouraging letters from Belfast, Ireland, and from Montserrat, from persons for whom we have labored, and feel that God has indeed blessed our feeble efforts. There has been an interesting case of recovery from backsliding among us—a brother who was formerly a Methodist in Philadelphia.—He seems to be recovered from his ways of sin, and appears to be truly filled with the Spirit. Our last prayer-meeting was a melt-

ing season, and the power of God seemed to come upon us. But our meetings generally are now decreasing in size, and I know not how any considerable interest can be again produced; and as I desire to be placed where the most good can be accomplished, I purpose going to another island as soon as possible.

The mission has been most commendably sustained by some few warm friends. And when I tell you that our year's expenses, including seating and lighting our place of worship, and all our family expenses, have not been less than \$600 or \$700 probably, you must know that we have had some kind friends in the island. We have been one year in these islands, and I believe the Lord has ordered all for the best thus far. O that we may still be guided by Him who knows what is for our good, and for the prosperity of the cause.—"Times are hard" here, as the people say. Flour \$18 per barrel, potatoes \$2 per hawp (containing less than a bushel), and all eatables very high; but we do not expect these high prices to continue. Oh! how this world is out of joint. All its machinery seems to work badly, and reminds one of a rickety old vehicle, loaded heavily, reeling under its enormous burden, and about to be crushed by its ponderous weight, and destined in some fearful lurch to involve itself and its precious burden in ruin. There is a general feeling of apprehension among business men, and they are compelled to write the world's verdict, as to the times.—"On the earth distress of nations, with perplexity." The condition of these West India colonies is now most alarming. The introduction of slave-grown sugars into Great Britain has so reduced the price of this staple product, that the planters, and people generally, feel most seriously alarmed.—The various English islands are preparing to send representatives, with petitions, to the mother country, to seek some alleviation of their calamities. Instead of accumulating fortunes in a few years, as formerly, they are not clearing expenses. The British Parliament, groaning under its load of responsibility, imposed by the increase of pauperism at home, will hardly increase the burdens upon the starving poor, by advancing the price of sugars, to accommodate other foreign dependencies. So that West India affairs look dark for this world, and their moral condition makes their hopes for the future world still darker. We freely admit that the "distress and perplexity of nations" at this time would not of itself constitute absolute evidence of the immediate coming of the Lord: but considered in connection with the fulfilment of the consecutive prophecies, and the prophetic times, it is calculated to increase our faith very greatly.

O that we may be faithful while time lasts! I hope to be mentioned in the prayers of my brethren and sisters in the United States, that God will bless our labors in this mission. I often remember you all in prayer, and the cause of God among you is near to my heart. Mrs. M. and myself have enjoyed very good health during the sickly season, and are now quite well, for which we bless God.

Hoping to meet in the "land of rest" very soon, I am most affectionately yours,

L. D. MANSFIELD.

St. Johns (Antigua, W. I.), Nov. 9th, '47.

Miscellaneous.

COLORED ORPHAN ASYLUM.

[We commend this institution as worthy the support of the disciples of Christ.]

To the Friends of the Poor Colored Orphans:—"Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." In 1844 an asylum was started at Cincinnati, for the poor colored orphans of Ohio, by Mrs. Mott, Mrs. Judge McLean, and others. The asylum has nine faithful trustees, and other necessary directors only. "Some of them," says Judge Bellamy Storer, "I am personally acquainted with, and they have my perfect confidence; and from the mode in which the institution is managed, I have no doubt that any contributions the agent may receive from the friends of the colored people will be faithfully and judiciously applied.—And S. P. Chase, Esq., says, 'I know the institution to be every way worthy of aid.'"

There are only fifteen children in the asylum at present, and the reason for this small number is, the want of means to take care of a greater. The institution has never received any foreign help but \$100 from Philadelphia. It is for you, friends of God and his poor, to say whether the trustees shall have what is needed to carry on this great and good work. The trustees ask you, "Shall we have one

spot of earth, one house, where our poor and destitute may find relief, and shelter from the storm!" "As much as ye did it not unto one of the least of these, ye did it not unto me."

WM. P. NEWMAN, Agent.

P. S. Money, provisions, articles of clothing, bedding, &c., will be thankfully received, and may be sent to the agent.

Oberlin, Lorain Co., O.

EXPEDITION TO THE DEAD SEA.

A paragraph published a few days since in the "New York Herald," stated that a party of naval officers, under the command of Lieut. W. F. Lynch, would shortly sail from that port, in the U. S. storeship "Supply," to the Mediterranean, for the purpose of making an exploration and survey of the Dead Sea. The "Herald" has since received the following communication, relative to the expedition.

National Intelligencer.

In reference to the proposed survey of the Dead Sea, several of the newspapers have asked, "Cui Bono?"

For upwards of four thousand years the Dead Sea has laid in its deep and wondrous chasm, a withering record of the visitation of God's wrath upon his sinful creatures. Itself once a fertile vale, teeming with population, and redundant with the products of a favored clime, it now lies inert and sluggish, a mass of dark and bitter waters, with no living thing upon its shore, or above or beneath its surface. Receiving at one extreme the mighty volume of a swift and unfailing river, and the numerous torrents that plunge into it through the clefts in its sides, it slowly rises and falls in its own solitary bed, with no visible outlet for its tributary waters. Its lofty and fretted sides, riven by earthquakes, here blanched by the rain, there blackened by the tempest, rise perpendicularly fifteen hundred feet on one side, and two thousand on the other, while from the summit the awe-struck spectator beholds floating upon its surface huge masses of bitumen, thrown up from its mysterious vortex. Mount Lebanon is nine thousand feet above the Mediterranean, and ten thousand three hundred feet above the Dead Sea, which is little more than one hundred miles distant from it. The "Corral" in the Island of Madeira, is wonderful, for it is the bed of a crater nearly level with the ocean; but here is a sea, forty miles distant from another sea, and upward of thirteen hundred feet below. The unhappy Costigan, the only man that has attempted to circumnavigate this sea, and who perished in the attempt, could in one place find no bottom, and it was indicated by incessant bubbles, and an agitated surface. Whether or not this be the crater of a submerged volcano, forming a subterranean aqueduct with the ocean, who can tell? This unfathomable spot, whether or not through an extinct volcano, in connexion with the depression of surface and the height of a contiguous mountain, forms the most extraordinary fault or fissure in the known world.

One great object of investigation will be, to ascertain whether this sea and its shores are of volcanic or non-volcanic origin, and to refute the position of infidel philosophers with regard to its formation. The elucidation of this subject is a desideratum to science, and would be most gratifying to the whole Christian world. It is a mystery which has remained impenetrable since the awful moment when the waters of that wondrous sea first rose above the smouldering ruins of the vale of Siddon. The configuration of one half of its shores, and its very extent, are unknown. Its waters, of a petrifying quality, and limpid as a mountain stream, doubtless hold within their bosom, and holding will reveal, those ruins upon the non-existence of which the unbeliever states his incredulity.

Strabo, Diodorus, Pliny, and Josephus, among the ancients, and Maundrell Pococke, Abbe Martine, Chateaubriand, Lamartine, Stephens, and Robinson, among the moderns, all differ as to the extent and many of the peculiarities of this sea. Considerable streams are said to empty into it, the very names of which are unknown. Some have heard the gambolings of fish upon its surface, while others deny that any animated thing whatever can exist within its dense and bitter waters. Fruits, luscious to the eye, but of nauseous taste, and crumbling in the grasp, are said to be found upon its shores. Many travellers deny the existence of all vegetation, and Chateaubriand asserts that he found branches of the tamarind-tree, strewn upon the beach. Its southern coast is said to consist of masses of solid salt; while as far as the eye can reach from its northern extreme, it beholds only the washed and barren hills of Judea on one side, and those of Arabia Petrea on the other. All is vague, uncertain, and mysterious.

Mr. Lynch will enter upon his task in no holy-day temper. He says it will not be a summer's excursion. British officers have failed twice in a similar attempt; yet this does not deter him, and he means to go on with the expedition as if it could not fail.

DEATH FROM THE BITE OF A SNAKE.

New York papers give the following particulars of the melancholy death of Dr. Wainwright, from the bite of a snake:—

On Thursday afternoon Dr. W. received from

a brother-in-law in Alabama, through one of our packets, a number of rare plants, &c., the productions of that section of the Union—and, probably, for the purpose of furnishing a subject for more scientific experiments, a rattlesnake, six feet long, was contained in the invoice.

The reptile was securely boxed, but it seems that Dr. W., for the purpose of exhibiting it to some friends in the evening, took the box to the Broadway House, corner of Grand-street and Broadway, where, knocking off the top, the snake was let loose upon the bar-room floor. Throwing itself into a coil, the dangerous creature immediately commenced that low hum, or species of ringing, (not the rattle,) which is peculiar to the species, and seemed inclined to remain quiet; probably the change of climate produced a sort of torpor, and it was repeatedly teased with a stick, without betraying much viciousness. Indeed, one gentleman ventured so far as to raise it with the toe of his boot, escaping unscathed!

After being exposed some twenty minutes to the gaze of those present, Dr. Wainwright attempted to return the snake to the box, and for that purpose, inconsiderately seized the venomous thing with his naked hand! when, in an instant, with only the slightest premonitory rattle, the reptile raised his head, threw back his upper jaw, and struck—the fangs entering between the fingers, and fastening on the inside of the ring-finger of the right hand! Immediate measures were taken to prevent the spread of the poison through the system. The flesh in the neighborhood of the wounded part was cut out, and Dr. Wainwright removed to his house in Crosby-street, where other medical and surgical aid was called, without delay, and in a few minutes the room was filled with his professional friends, among whom were Drs. Whittaker, Parker, and Caldwell, of the Institute. Energetic means were made use of to counteract the effect of the venom, but unaccountably, all known remedies seemed to be of no avail, and the entire arm commenced swelling most fearfully. At this juncture we are informed that Dr. Wainwright, with much presence of mind, begged to have an amputation of the whole arm performed; but, after consultation, this course was deemed inadvisable, and the victim, enduring the most excruciating agony, continued to sink, and finally expired at half an hour after mid-night—the lamp of life going out at last quietly, and with, apparently, no struggle.

The unhappy man seemed to possess his full faculties almost to the last moment, and was perfectly aware of the fate to which he was inevitably hastening. Some fifteen minutes before his decease, turning to a friend who was supporting him, "This is horrible!" said he, as he felt the extreme pain leaving his hand, and the sensation of ease slowly creeping up the arm from the seat of the wound—"this is horrible!—to know that death is gradually feeling his way to my vitals!—that arm is dead already! and"—placing the uninjured hand over his heart—"the destroyer will soon be here!" This acute knowledge of his sure dissolution, which, as a medical man he must have possessed, could have been nought less than truly fearful. The body after death presented the usual appearances of decease from the bite of those hideous reptiles, it being frightfully swollen and mottled.

THE MARCH OF THE CHOLERA.

This devastating scourge seems to be once more approaching our region of the world. It is striding from the plains of India to the shores of Europe, with a rapidity which appeals those who have, for many months past, followed its progress. Its march is always from the East to the West. Two years ago, it ravaged the conquered provinces of India, decimating the English army at Karachi and Hyderabad. Shortly afterwards, it extended its devastation to Afghanistan. It traversed Persia from east to west, and there its course was divided—on one side, it descended toward Kurdistan, and the province of Bagdad; on the other it advanced to Tartary itself. Then it ascended the mountains of Caucasus and struck down the Russian troops on their expedition against the inhabitants of Circassia. Hardly more than one month ago Europe was astounded with the news that this frightful pestilence had already appeared on its frontiers, and that its ravages had extended to many ports on the Sea of Azoff. In fact, it seems to have resumed that fatal march, the memory of which is so awful—its march during 1830 and '31.

It will be recollected that the cholera was more than six months in passing through Europe. Coming from India, as it now does, it first desolated the Caucasus, Russia, Turkey; then it followed the shores of the Baltic, and filled the fair land of France with lamentation; it was at Riga, Dantz, Memel, in the month of May; at Vienna and Berlin in August; at Hamburg in October; in England in November.

Letters received from St. Petersburg, a month ago, were not of a nature to lull inquietude. The cholera continued on its march, and pursued the same road it took in 1831. It had arrived at Toula, about forty miles from Moscow. Its intensity varied with its change of place. As in days past, its chief victims belonged to the poorer

classes; those, who were unhappily addicted to the drinking of spirituous liquors were instantly attacked. But the upper classes of society did not escape.

Recent accounts say that the pestilence was at Odessa. Some fatal cases were even reported in Moscow. Colonel Stalupin, one of the Emperor's aide-de-camps, had died with it. Fearful apprehensions were entertained in the kingdom of Poland. We should not be surprised to hear by an early arrival that it had reached Germany, and was rapidly making its way to Italy, France, and Spain. Should these apprehensions be confirmed, the sooner we set ourselves about making ready for it, the better. Extensive and particular sanitary regulations should be adopted. All our large cities should be thoroughly cleansed. We have been doing exactly the right thing in New York. No better plan could possibly be carried into effect than the present system of sewerage. Whole streets are now rendered sweet and pleasant, which were formerly replete with filth, and reeking with foul odors. Cellars are drained and made habitable. Indeed, many parts of the city are vastly improved, and many will be. The more strenuous our exertions now to extend this system, the less cause for apprehension will exist when the cholera shall be once more in our midst.

New York paper.

DESIGN OF THE FALL.

The intentions, or designs and motives of our fellow men are often difficult to comprehend, much more those of God. It is wise, therefore, in feeble, short-sighted man, to be cautious in attempting to fathom the deep things of God. We know for example, what strange and often ridiculous blunders our children make in their efforts to comprehend the designs and movements of their parents. How much more certain are we to mistake, in endeavoring to understand the plans and purposes of the Infinite Parent of all!

One of the most difficult of all the Divine dispensations, relates to the permission of sin among angels and men. The Scriptures are our only guide in this field of profound investigation. The sum of our knowledge on these topics, is contained in the annexed paragraphs:—

"Our first parents' design in eating the forbidden fruit, was to make a surprising advance in knowledge and happiness, not by such slow degrees as they had before expected, but at once to become as gods. Deceived by Satan's lies, captivated by this temptation, the fruit also appearing pleasant to the eye, and good for food, they took, and eat.

"Satan's design was, to bring dishonor upon God, and ruin upon man, and then to lift up himself, exult and triumph in his deed. Being an inveterate enemy to God, and to all good, having a peculiar spite at man, nothing could give him greater joy than to ruin a new-made world, which, as it appeared to him, God had created for the honor of his great name, and as a place of happy abode for his creature man. To see God's creatures give more credit to him than to his Maker; to see God's subject desert his rightful Sovereign and Lord, and join with him, to see God's authority disregarded, and himself obeyed—I say, to see God thus disobeyed, disappointed, dishonored; man ruined, this lower creation spoilt, while he himself is believed, obeyed, honored, would perfectly suit the devil's heart, so full of enmity to God, and ill-will to man.

"God's design in permitting Satan so far to succeed in this hellish attempt, was, that he might take occasion to bring more honor to God, and to make the good part of creation more humble, holy, and happy—and finally, as effectually to disappoint Satan in all his schemes, as was Pharaoh, when he and his army lay overwhelmed in the Red Sea; which design, for the encouragement of our first parents, was hinted to them, soon after the fall. The Seed of the woman shall bruise the serpent's head." Presbyterial Adv.

WISE PRAYERS.

"Give me neither poverty nor riches." We have here the prayer of a sage, who asks mediocrity of condition; and the philosophy of all nations has acquiesced in the justness of the sentiment. All enlightened men must be aware of the calamities of greatness, and of the temptations attendant on wealth, luxury, and honor. And shrinking on the other hand, at poverty and want, they have given the largest share of happiness to the middle rank of society. But this, after all, is but vain philosophy: for the poor man, undisturbed by the pride of knowledge, sings in his cottage as the thrush in the copse. The middle ranks are contented with their lot, but are daily pressing towards wealth and dignity; while the great revolt at the idea of humiliation. Be that as it may, Augur's prayer is so popular that we have, in the English tongue, more than a hundred printed sermons on this text, which sufficiently unfold a clergyman's wish. Augur, however, rectified his wish by piety and submission; feed me with food convenient for me. It is the glory and perfection of Christianity to resemble Christ, who said in the hour of anguish, "Father, not as I will, but as thou wilt." St. Paul also said, "I have learned, in whatever state I am, therewith to be content. I know how to be abased, and how to abound: to be full;

and to be hungry." Happy is that man who alike fears the wanton insolence we see in the rich, and the continual murmuring among the ungrateful poor.

PROFANITY.

"Canst thou send lightnings, that they may go, and say unto thee, here we are?" Job.

"Yes, sir-ee," says Professor Morse.

Exchange paper.

To say nothing of the foolish falsehood of this attempt at wit, the profanity is shocking, unless, indeed, we believe Revelation to be a lie. The paragraph quoted from Job, is a question which is represented as being asked by the Almighty.

"Canst thou," He demands of Job, "send lightnings, that they may go, and say unto thee, here we are?" The answer is totally wanting in wit, because both false, and by association, grossly profane.

Editors, if they have no reverence themselves, ought to pay some regard to the feelings of their readers. The practice of coining paltry witticisms out of Holy Writ, is most reprehensible. Some time since we noticed in several papers, the re-publication of a parody on the Ten Commandments, representing a wife as giving certain instructions to her husband. No man who believed, we will not say, in the Divine authority of the Bible, but in the exalted holiness of those commandments, the eternal sacredness of their principles, could venture thus to trifle with them. There are some sacred things which even a well-mannered infidelity would not touch irreverently; and among these are those commandments which Christ has summed up in two great laws, which Infidels, as well as Christians, acknowledge as of supreme obligation. National Era.

THE DOWNWARD ROAD.

The "New York Recorder" has the following paragraph respecting Orson S. Murray, the professed Atheist, whose oath was rejected by a Cincinnati Court:—

"Once he was a Baptist minister, and the editor of a Baptist paper in Vermont. He mounted all the hobbies, and if he did not ride them to death, he certainly rode them till they killed him. The churches and the ministry would not keep pace with his movements, and so he denounced the churches and the ministers. They claimed their moderation to be a part of their Christianity, and so he abandoned Christianity. Society, particularly the tailors and barbers, were against him, and so he wore coarse garments, of odd color and shape, and went unshaven and unshorn. The ordinary doctrines of physiology were at fault, and so he set up a physiology of his own. The world was all wrong, and so he established a 'Regenerator.' But the world went on as of old, and poor Murray stands as a warning to all who are tempted to follow him. Murray's testimony was rejected because he was an Atheist."

THE DECALOGUE.

The decalogue has been thus tersely and quaintly rendered into rhyme, and in this shape would be a good exercise for the memories of young children.

1. I am the Lord thy God—serve only me—
2. Before no idols bend thy impious knee;
3. Use not my name in trifles, or in jest;
4. Dare not profane my sacred day of rest.
5. Ever to parents due obedience pay;
6. Thy fellow creature, Man, thou shalt not slay;
7. In no adulterous commerce bear a part;
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor hate;
10. And ne'er indulge a wish for his estate.

WHAT IS THE REASON?

See him, see him! his soul kindles up, flashes truth, vividly; his eye sparkles holiness; everything cuts. Sinners weep, saints rejoice. What's the secret? That minister prays—he's a man of prayer, holy living, lives godly—his face shines holiness. Every look is a sermon. Mark, now, that Sunday-school teacher, that deacon, that class-leader, how he mumbles, stumbles, hobbles, how sluggish, how morish, how dumpy! What's the matter? Ah! he's no soul, poor man, he's lost his soul—no kindlings, no flashings—he's a slave to some filthy lust! "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."

FIGHTING PARSON.

We have seen it stated that one of the companies from Mississippi, at the battle of Buena Vista, was commanded by a Methodist minister. Just before the battle commenced, and whilst the troops were forming, it is said he uttered the following pithy prayer, at the head of his company:

"Be with us this day in the conflict, O Lord! We are few, and the enemy are many. Be with us as thou wast with Joshua when he went down from Gilgal to Beth-horon and Ajalon, to smite the Amorites. We do not ask thee for the sun and moon to stand still, but grant us plenty of powder, plenty of day-light, and no cowards. Take old Rough and Ready under thy special charge. Amen!—M-a-r-c-h."

Summary.

John A. Mills, who lately died Lord Mayor of Montreal, the largest city in Victoria's American possessions, went from Tolland, Ct., his native town, in early life as a tin pedler.

John Cottleman, a German, was killed at the Railroad depot at Syracuse, by jumping from the back of a car, and falling under the wheels.

The Athens (Ala.) "Herald" says: "There have been, we presume, not less than one hundred cases of yellow-jacundia in this town and vicinity during the last six months."

Much property has been destroyed by a freshet in Licking river, Ky.

Levi Worthy, while gunning in Moriah, New York, on Sunday, was shot by Mr. Stowell, who mistook his movements for those of a deer.

On the 13th a drunken negro crawled into one of the "cattle guards" on the Housatonic Railroad, directly under the track. He rose up a short time afterward to see if the train was near, when the cow-catcher struck him on the neck, and instantly severed it.

Truman Phelps, whose trial for the murder of his father occupied a fortnight at Troy, N. Y., is acquitted.

Edward McCouray, of Liverpool, one of the crew of the pilot-boat Nettle, at New York, was washed overboard and drowned.

A letter from Fort Kearney says, that Captain Rogers and Lieutenant Emory, of the Savannah company, are returning home under arrest; they having been engaged in a single combat.

Whitney, inventor of the cotton gin, was a native of Westborough, Mass., according to the Lowell Courier.

Monday afternoon an Irishman, named Thomas Cain, while wending his way through Summer-street, in a beastly state of intoxication, fell down and injured his head so badly, that his life is despaired of. He was conveyed to his home in East-street.

Dr. William McLeod, in a note to the "People's Journal," says that typhus fever cannot be arrested by any drug, or medicinal means. Bleed and blister, purge and calomel, or stimulate, and the average number of deaths remains the same from this disease.

From the report of the Postmaster General, we notice that the number of dead letters returned quarterly, is estimated at 450,000.

S. B. Horton, of Natick, was killed on the Worcester Railroad in that town on Saturday afternoon. He was thirty years old, and leaves a wife and two children. He was standing on one track looking at the freight train passing down, and was knocked down by the train from this city passing in the other direction. A man was also killed on the Old Colony Railroad at Middleboro' on Saturday afternoon.

Sarah Sullivan, wife of Thomas Sullivan, was found dead at No. 7 Battery-street. She was intemperate, and no doubt died in a fit.

Charles Colbath was found guilty before the Municipal Court on a charge of inhumanly beating his horse, and was fined fifty dollars, without costs.

The corpse of Sewell Dinamoer, of Lunenburg, was found on the first railroad bridge on the Fitchburg Railroad. His gun and ramrod were found by the side of the body in such a manner, as to leave little doubt that the act was committed intentionally by the deceased. Money was found upon the body.

The coroner's jury at Great Falls, N. H., found that Freeman was murdered—struck by the fist of some person or persons unknown, robbed, and thrown into the river. James Usher and Robert W. Barnham have been committed to Alfred jail, to await trial for the murder.

Late advices from Yucatan state, that the difficulties between Merida and Campechy remain unsettled. The Indians are in a state of insurrection in all parts of the peninsula.

The bark St. Mary, with troops on board, for Vera Cruz, went ashore off Anton Lizardo. Troops saved, vessel lost.

The sugar house of John Navy, at Iberville, La., has been burnt, and one thousand hogsheads of sugar destroyed.

General Wood has been elected Governor of Texas.

The Erie Advertiser says that the little steamer Champion took fire a few nights since under her boiler deck, and came very near sharing the fate of the unfortunate Phoenix. It was with great difficulty the fire was extinguished. The occasion was one of fearful agony to those on board.

Harris Bell, the convict who waylaid the wife of Rev. Gerson Williams on her return from church, and choked her to death in accomplishing his felonious intent, has been found guilty of the murder in Honesdale, Pa. The defence was idiosyncrasy.

William Brown is holden to be tried at Philadelphia in April, on two indictments, for voluntarily serving on board a slave, and for piracy. If acquitted, he will have had six months' imprisonment in advance.

The cars on the Railroad near Lancaster, Pa., ran over a young woman, completely cutting off her head.

The body of a white female infant, wrapped in a cotton cloth, was found on Friday, the 17th, in Church-street, where the city carts had emptied a large quantity of coal ashes. It is believed that the body was deposited in one of the barrels containing ashes, and not observed by the men when they emptied the barrel into the cart.

In North Branford, eight miles from New Haven, Ct., six Irishmen entered the house of Anson Baldwin in the night, tied him and his mother, 83 years old, to bedposts, robbed the old lady of seventy dollars pension money,

and then set fire to the house. A young man who slept in the house escaped and gave the alarm. Patrick and Thomas Going, two of the gang, are in prison. The house was not burnt.

At Buffalo Rock, near Ottawa, Illinois, Albert, son of widow Thurston, was accidentally shot and killed by his brother, while playing with an old musket.

The Buffalo Advertiser mentions the blowing up of the steamer Wave near Kingston, by which several lives were lost.

There is a line of posts established from the Red river to the Rio Grande, consisting of seven companies, and between which there is regular weekly communication. Lieutenant-Colonel P. H. Bell is in command.

The coinage of the United States branch mint at New Orleans for the month ending Nov. 31st, amounted to \$450,000. Of this sum, 90,000 were in silver half dollar pieces, and the rest in gold eagles and quarter eagles.

On Friday morning, about sunrise, two strangers went to the house of Robert Tete, in Hopewell, Cumberland County, N. J., and took off his wife and child. Who they were, says the Bridgeport Chronicle, where they were from, or where they went to, we have not been able to learn. Robert was in town at work, but was soon informed of his loss.

The firemen of this city had a fight on Thursday last, in the course of which a watchman was knocked down and beaten, and one of the rioters received a number of large shot about his head.

An infant child of Mr. Stoops, in Baltimore, was killed on Thursday through the carelessness of an apothecary's boy, who gave it poison instead of the medicine prescribed by a physician.

It is stated in the Woodbury Constitution, that a freshet occurred on the Almonesson Creek on Sunday night, which entirely destroyed, by breaking the dam, the Almonesson factory, which is about eight miles from Philadelphia.

The latest news from Mexico states, that the people of that country are by no means dispirited by the loss of their capital, and evince as strong a determination as ever to continue the conflict.

Advices from Cincinnati to Dec. 14th say, that snow is in that city eighteen inches deep. The river is still greatly swollen, and there has been considerable destruction of property along its banks.

A Final Statement.

IN REFERENCE TO THE CASE OF MR. HENLEY, OF U. C.

We most sincerely regret that we were imposed upon by a statement which we gave a few weeks since, contradicting the statement of Mr. Campbell, in reference to the bad character of Mr. Henley. That document was got up by deceptive means. Mr. Campbell we believe to be a good, trustworthy brother, and in the following certificates, he has demonstrated the truth of his former statement:—

Dear Bro. Himes:—We find in your paper of the 30th October last, a certificate from James Skinner, William Steele, Reuben P. Grant, Adam Bowers, Charles Conant, Samuel Daniels, Henry Orr, W. Aldrich, D. Hogarth, and George Hogarth, in favor of Mr. Henley, and reflecting on Bro. Campbell, for bringing a charge of unfitness for ministerial office against him.

It is a pity that Mr. Henley forgot the old adage, "Honesty is the best policy," for he will find, before we have done, that it would have been much to his advantage to have remembered it.

What will be said by you and other brethren, when we affirm that of the signers of the above certificate, not one was present at the meeting to which it refers. At that meeting, Bro. Campbell charged Mr. Henley with being a busy body (which was proved,) in having meddled with his, Bro. Campbell's, marriage (stating that it was not lawful for a brother believing as Bro. Campbell did, to enter into the married state, in these last days), and that Mr. Henley was living in open adultery. A part of the meeting, instead of investigating these serious charges, directed their attention altogether to the question, as to the lawfulness of marriage at all, among the brethren, defining it as truly absurd. They were listened to a short time, but the other portion of the meeting, finding the order of the proceedings was thus perverted, broke up, and left the house.

This is the sum and substance of the proceedings at that meeting, from which it will be seen, that so far from Mr. Henley's character having been cleared, the charges brought against him were not taken up by the meeting at all, for the reasons above stated.

Believing, dear brother, that the cause of truth is above all other considerations, paramount with you, we earnestly hope that you will give this explanation a place in your columns.

In the defence of the truth, we are, dear brother, yours, &c., Joseph Jinks, Asa Spencer, Thomas Jay.

Ameliasburgh, 12th November, 1847.

Dear Bro. Himes:—We regret to see by your paper of the 30th October last, several serious reflections against Bro. Campbell. Doubtless you acted to the best of your judgment founded on the information you had received from Mr. Henley. We are sure you will do justice to Bro.

Campbell, when we assure you that he has been an accepted preacher among us for nearly four years, and that for two years past, we have refused to listen to Mr. Henley, for the charge against him of living in adultery. The accompanying letter and certificate from Mr. A. Hurlburt, and certified by others, proves to our satisfaction, that Mr. Henley is not a proper person to be received among the brethren.

We remain yours, in brotherly love, on behalf of the church in Cobourg.

JOHN PAINE, President.

SAMUEL HART, Secretary.
Geo. Hamilton, John Thompson, Henry Lindsey.
Cobourg, 18th November, 1847.

Mr. D. Campbell called upon me this day, and requested from me information relative to a Mr. Henley—formerly of the township of Hope.

Some five or six years ago, I became acquainted with him. He then resided a few miles above Port Hope, on the front, or lake road. He professed to have been a Methodist in England, but came to this country without a certificate of membership. He was received into the Methodist church, and in about six months after authorized to preach as a local preacher. Not long after this reports were in circulation that he had left a wife in England (he came to this country as a married man). He was called before a committee on the charge of living in an unlawful state. The only substantial evidence was his own statement, which was substantially the following:—

He was married a number of years before he left England. (How long he lived with his wife, I do not recollect.) His wife left him, and finally refused to live with him. He remained in this state, I think, about nine years, and finally, he believed himself justified in marrying again, which he did, on the eve of his departure from England. He acknowledged that he had reason to believe that his (first) wife was living at the time; and that he had no reason to believe that she had been unfaithful to him, any farther than her refusal to live with him. He also mentioned a variety of unpleasant and annoying proceedings on her part, while he was seeking reconciliation, and endeavoring to persuade her to live with him.

He was suspended by the Committee till the Quarterly meeting, when he was expelled from the Methodist church. The evidence upon which this decision was founded, was his own statement.

I certify the above statement to be substantially correct. A. HURLBURT.

N. B. I was minister in charge of the Port Hope circuit at the time when the above circumstances transpired. A. H.

I witness the above is correct. THOS. WILCOCK.

Mr. Hurlburt's statement is correct. JOHN MIGHT.

The statement, as above given, by Rev. Mr. Hurlburt, is correct. RUST MOWELL.

[We agree with the above decision. Christ has so decided. Matt. 19:9.—ED.]

BUSINESS NOTES.

S. Pickens; F. W. Wilcox; S. Hovey; R. Danforth; O. Reuben; R. Morton; L. Thrasher; S. Proctor; G. V. King; W. King (you have paid to end of v 15); J. Gilbert; E. Denham; J. Lloyd; B. S. Reynolds; A. Pell; J. Snow; E. Winchester; A. Chase (25 cts.).—We shall continue your papers.

H. Barlow.—We sent the pamphlets by mail. C. B. Snow.—What you paid to others, and was credited to them, we are of course lost. The \$3 you paid in '45 paid to 17th—end of v 7, but as you think you owe nothing, we have now credited you \$7 more, to end of v 14.

R. A. Holden.—The last we received from you was in May last, which paid to 332. We have credited you to end of v 14, on account of the miscarriage of your last. O. Davis, \$1.—It pays the paper of E. B. H. to the present, and yours to 332.

Wm. Johnson.—We paid 50 cts. postage on it. There are 50 cents due on J. Johnson's paper to end of v 14. There is a John Johnson, also at Fingal, with 32 cents due at end of v 14. Is that the same? There are 80 cents due, at end of v 14, on D. Thompson's paper. We cannot find your name on the Canada list, and so enter your name as a new subscriber at Matilda from 341, and send back numbers.

S. Foster, Jr.—We sent you two bundles,—books in one, and maps in the other,—by Cheeney's Express, the 20th inst. We returned the note in the bundle.

H. Barlow.—Have you engaged for the Express Company? We forget now when we sent the bundle. H. D. Gilbert.—We have credited you \$5 to 313, leaving \$150 due.

L. P. Judson.—We think the best way will be to send a draft, payable to our order, at some bank in Boston. You might purchase one at the nearest bank to you. The advantage in its being payable to our order is, that if it should miscarry, it would be worthless without our name, and might be more easily traced.

L. A. Northrop.—We do not and your name. N. C. Northup was receipted \$1 last March to v 13,—none since; but we now credit \$1 more to end of v 13.

J. F. Haber.—We sent you a bundle on Wednesday by Thompson's Express.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. - - - \$558 16
Wm. M. SMILEY, of Franklin, Pa., stops his paper, owing - - - - - 4 50
Total delinquencies since June 1st, 1846. - 562 16

APPOINTMENTS.

The Lord willing, I will preach at the following places, each meeting commencing at 6 P. M.:—At Claremont, N. H., 27th and 28th; Woodstock, Vt., the 29th, and remain over the Sabbath. Will brethren in W. and vicinity make arrangements accordingly? R. V. LYON.

The Lord willing, I will preach at South Reading Dec. 31st, and stay over the Sabbath; at Lawrence evening of Jan. 3d; Haverhill, 4th, evening; Newton, 5th, do; Kensington, 6th, do; Kingston Plain, 7th, do; Lee, Union meeting-house, Sabbath, the 9th; Londonderry, 14th and 15th, evenings; Manchester, 16th, over Sabbath; South Reading, 18th, evening; Boston, 9 Milk-street, 19th, do; North Attleboro', from the 20th to 23d; Providence, R. I., from the 26th to the 30th; North Scituate and vicinity, commencing the evening of Feb. 3d. I will spend two weeks there, as the brethren may please to arrange. I. R. GATES.

Providence permitting, Bro. Himes will commence a course of lectures in Worcester, Mass., the first Sabbath in January, to continue till Friday afternoon and evening, at Warren Hall, on Pearl-street. Friends from abroad are invited to attend. Elder M. STODDARD; B. N. CHILDS; H. PARKER; D. F. WETHERBEE.

The Lord willing, Bro. Himes will commence a course of lectures in Providence, R. I., the second Sabbath in January.

There will be a Conference at the Union meeting-house in Lee, N. H., to commence on Friday, Jan. 7th, at 10 A. M., and continue over the Sabbath. J. BARNES; S. HALSEY.

If the Lord will, I shall preach at Winchester the 29th; Bro. Botaford, the 30th; Toronto, the 31st; Oakville, Jan. 2d; Bro. Trusdel's, the 3d; Nelson, the 4th; Nassegway, the 5th; Father Campbell's, West Fitchburg, the 7th; Bro. Burrows, the 8th, each place 7 P. M. Bro. Thompson may accompany me. I may also visit the Loudon District brethren soon. DAN'S CAMPBELL.

Bro. Hiram Munger's Post-office address is Springfield, N. H., and not Springfield, Vt., as we incorrectly printed two or three weeks since.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

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No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1.25 boards.

AGENTS

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Receipts for the Week ending Dec. 22.

☐ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it in if credited.

J. Bailey, 336—53 cts. L. L. Knowles, v 15—42 cts. L. W. Lewis, v 14—55 25.—Wm. Gaiter, v 15—12 40. Friend G. H. Dunbar, v 15; H. Smith, v 14; H. Bingham, v 7; A. Hart, v 12 (\$2 due); R. T. Harmon, v 12; A. Simpson, v 14; Wm. Gilman, v 14; B. Wakefield, 328; S. A. Pray, v 15; H. Stinson, v 14; H. W. Pray, 365; S. Perly (we credit you \$2), v 10; H. Hill, v 15; S. Bradley, v 15; W. Jackson, v 15; S. Barker, 364; D. Hough, 365; E. Berry, v 14; M. J. Hodgkins, v 15; Mrs. P. Buck, v 14; W. P. Morrill, v 14; Mrs. L. Jones, v 15; L. D. Morrill, v 14; H. Bishop, 356; C. Bartlett, v 15; Elder L. Blake, v 15; Elder P. Ray, 385; Elder M. Peck, v 15; D. Smith, v 15; H. P. Hermon, v 15; N. Prentice, 361; A. B. Brant, v 14; R. Starkweather, 399; E. Metcalf, v 13; B. Wheelock, v 13; J. Macey, 369; P. Webber, 356; H. Oswald, v 15; G. Wise, v 15; J. L. Strickland, 339; C. Newcomer, v 15; H. Tripp, 386; J. Beekwith, v 14; E. B. Trask, v 15; J. Colburn, v 15; Wm. Wetherbee, v 15; R. Hutchinson, v 15; H. Ray, 350; J. S. Skyles, v 15; M. Hazen, v 15; J. Howland, v 15; Mrs. S. Paine, v 13; I. Winchester, v 14; F. A. Rew, v 14; D. Luther, v 14—each \$1.—I. C. Fitch (we credit you three), 373; R. Phelps, v 14; J. S. Blaisdel, v 13; M. Stocker, v 11; A. Rice, v 14; J. Marsh, on acct; G. Houghart, v 16; D. A. Vindex, v 14; G. W. Gregory, v 14; R. Jennings, v 16; T. Foot, v 14; J. Thrasher, v 14; O. R. Fassett, on acct; T. Rees, v 14; J. Redman, v 14; R. Winter, v 14; J. Fairfield, v 14; W. M. Palmer, v 15; S. B. Look, v 14; M. M. Duffie, 399; S. Palmer, v 14; M. A. Ball, v 14 (in full); J. Boyden, v 14; G. A. Thomas, 332; P. Corey, 250; M. Helm (two copies), v 15; A. Tenney, v 14; A. Ware, Jr., v 14; J. Sanderson, v 14; W. Winn, v 14; A. Blodgett, v 14; D. Bowles, v 14; J. Aldrich, v 14; A. L. Masters, v 14; H. A. Miller, v 14; A. Riggs, v 14; Wm. Peabody, 392; J. Spear, v 14; B. Marston, v 12 (\$2 due)—each \$2.—H. Tyrell, v 13; O. Fowler, 347; L. Fancher, v 21; L. Penock, v 14; T. Wicks, v 14; O. Jones (\$1 due); J. Contrie, 261; T. Hazell, v 15 (as you say); J. C. Coburn, 365; E. S. Woodford (50 cts. for M. G.), 347; J. Russell, v 14—each \$3.—A. M. Pottle, v 14; L. Coodidge, 373—each \$4.—M. C. Butman, v 16; J. Bennett—each \$5.—J. Marsh (on account)—\$10.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 22.

BOSTON, SATURDAY, JANUARY 1, 1848.

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money is forwarded.

"Refrain thy Eyes from Tears."

Refrain thine eyes from tears,
No more in sadness weep;
Hushed be your doubts and fears,
And hear the Savior speak.

I leave you here alone,
But I will come again,
To sit on David's throne.—
Thine eyes from tears refrain.

Refrain thine eyes from tears,
Jerusalem shall sing;
The thirsty ground no more appears
As an accursed thing.

All sin he'll wipe away,
His enemies all slay;
O what a glorious day!
Thine eyes from tears refrain.

Ye sleeping saints, come forth—
Ye ne'er shall die again;
You've suffered here on earth,—
In the new earth you'll reign.

Ye saints, dry up your tears,
Lift up your heads—rejoice!
We soon shall hear the voice
Of our Redeemer's voice.

The signs he kindly gave,
Have cheered us on our way,
And helped us storms to brave—
To live from day to day.

His promise stands secure,—
O, never doubt again;
So long as time endures!
Thine eyes from tears refrain.

H. BUNDY.

Political State of Switzerland.

(From the Correspondent of the N. Y. "Observer.")

While I am writing to you, the attention of all Europe is turned to the Helvetic Confederation. Civil war is threatened. Perhaps it has already begun. Every day increases the probabilities of such a calamity. In vain wise men hoped that the Swiss would have sense and prudence enough not to offer to the world so sad a spectacle. This expectation is deceived, and the citizens of the only republic which exists in Europe are on the eve of destroying one another.

What causes, then, have produced such deep enmity, such bitter hatred? This question I design especially to answer in the present letter.

At first view, it would seem impossible that our age could witness religious wars. When we read the history of past times, and see the frightful horrors committed by the opposition of Rome to the Reformation, we are ever ready to lift our eyes to heaven, and thank God that we were born in better days. It would not be possible now, we say from the bottom of our heart, to array men on battle-fields for a doctrinal opinion. Mankind are too enlightened, too civilized. They know too well, by their own experience, that the sword cannot decide matters of faith. We may still have political wars; commercial wars; wars of conquest; but we shall have no more religious wars.—So we think, and yet the conflict which has

taken place in Switzerland, is pre-eminently a religious war!

It was a great and irreparable misfortune for the Helvetic Confederation not to have been wholly converted to Protestantism by the voice of Zwingle, Faren, and Calvin. If the Swiss had been unanimous in adopting the new faith, this country would be, perhaps, the most flourishing and happiest of the Old World. But the small cantons,—as they are called,—refused to lend an ear to the preaching of the gospel. The priests persuaded these poor mountaineers that the Reformation was a work of Satan; they even instigated the Popish population to take up arms against the Protestants, and thence have sprung innumerable calamities. These religious hatreds were sometimes allayed, but never wholly extinguished. The fire was hid under the ashes, and only waited for a breath to re-ignite it.

Here let us ask: What tie binds most strongly human beings in a city, a family, a state? It is religion,—even in periods when faith would seem to be most cold. I speak not of shades of doctrine, which each other, but cardinal points, like those which distinguish the two great religions, Popery. You may be sure that Protestants and Papists will never form a solid union, even though they live under the same laws, and seem to hold the same political opinions. There is always between them a cause of distrust and discord. They are not brothers in the true sense of the word.

This is applicable especially to Romanists. Their priests are intolerant by their traditions and their principles. They never assent cordially to the liberty and equality of all communions. If they are in a free country, they take the mask of liberality; but in fact, they only wait for the moment when they shall have power to oppress their adversaries; for the religion which they profess is essentially contrary to freedom of conscience.

Look at what occurs in Switzerland. I do not pretend to justify the violence of the radicals. This letter will show that I judge them with due severity. The Catholic cantons set the example of intolerance. While the right of the Romanists is allowed freely to perform their worship in Protestant cantons, the disciples of the Reformation are not generally admitted into Popish cantons. Thus, as soon as the priests had established their power in the Valais, they passed a law which forbade absolutely the Reformed worship, even in private houses! At Schweitz, at Uri, at Zug, if a Protestant traveller was so imprudent as to distribute tracts on his way, he was immediately put in prison, or expelled from the country. So the Popish clergy act in a part of Switzerland. Is it not intolerable? What! you demand, you obtain equality of rights in Protestant cantons, and you refuse to give the same in your Popish cantons? We receive freely your disci-

ples, and you do not receive ours? In the same confederation, citizens are persecuted on account of their faith! Plainly, it is not a proper alliance, and the federal agreement is broken in one of its fundamental points.

Suppose that in your American Union, there were some states where the Romanists should be in majority, and that, taking advantage of their numbers, they should pass laws forbidding Protestants from performing Reformed worship in their territory, would you think that the Union still existed? No, indeed, for you would be treated as strangers, almost as enemies, in a part of your country.

Another cause which has contributed to exasperate religious hatreds, is the recalling of the Jesuits. For three hundred years, the disciples of Ignatius Loyola have been at the head of all the conspiracies against the Reformation. They shrink from no treachery, no crime to obtain their end. Intriguing, restless, perfidious, using sometimes fraud, sometimes force, all means with them are good. Was it wise, especially for the canton of Lucerne, one of the director-cantons where the federal Diet sits, to take to its bosom a man whose only aim was to sow dissension, and provoking them to rigid reprisals?

The Romanists answer, indeed, that the cantons are sovereign in religious matters, and that if Protestants have the right to receive Methodists or Baptists, they can in turn receive Jesuits. But it is by no means the same thing. Neither the Baptists, nor the Methodists, are in permanent conspiracy against Popery: their history is not stained with abominable crimes; they do not meddle in political affairs. If the Jesuits were merely monks, occupied in reciting their litanies, and performing their devotions within their convent, their presence would not excite alarm. What stirs up the Protestants of Switzerland against them, is that the Jesuits meddle with politics wherever they are dominant, and threaten the common safety.

However it may be, nothing has more contributed to rouse the public indignation, than the coming of the Jesuits to Lucerne; and if these fathers loved peace, according to the spirit of the Gospel, they would hasten to quit a country where they bring trouble and war. But no, they remain, and all their activity is now employed in making military preparations.

Travellers who have lately traversed Switzerland, relate that the sight of the seven cantons of the Sonderbund, or separate alliance, is truly curious. Monks and priests march at the head of battalions. They perform the ceremony of blessing flags, guns, pikes, and swords. They present to regiments banners, on which is painted the picture of the Virgin. They say mass in the streets, amidst the armed populace. Many soldiers wear a white cross upon the breast or shoulder,

as in the times of the crusades. Even the children and women are animated with a warlike spirit. The Jesuits promise the crown of martyrdom and eternal happiness to those who shall die in combat. Fanaticism is at its height.

Surely there is something interesting and imposing in this enthusiasm in the Romanist cantons. Devotedness has always a claim for our esteem, and these men who sacrifice their life for what they regard as the truth, as the cause of God, deserve our respect. But how deplorable, that they should be led to incur such great dangers for a religion full of superstitions and lies! They think to fight for God, when fighting for the impostures and tyranny of Jesuits! Sad delusions of the human mind! When, then, shall the day come, when men shall no longer be the dupes of ambitious priests and monks?

The radical cantons, which compose the majority of the Confederation, are animated with quite other feelings. Far from being too credulous, they have not faith enough. With them, Jesuitism is displaced by skepticism. Most of the inhabitants are only Protestants in name, and infidels in reality. Go to Geneva, to John James Rousseau, rather than to the Gospel. Some have even adopted the principles of Fourierism, or of communism, and their morals are on a level with their faith.

If we compare the state of industry in the radical cantons with that of the others, the difference is striking. In the Romanist party of Switzerland, all is backward; everything remains much as it has been for three hundred years. Little commerce; old modes of agriculture; the houses and customs of barbarous times; no comforts in domestic life; the people ignorant and poor. There are cantons with not a single newspaper, or printing-press; they are as remote from modern civilization, as if they lived on the borders of Tartary and China. These people make pilgrimages, like their ancestors; they bow before relics; they believe that the priests and monks are very oracles of the Lord.

It is quite otherwise in the Protestant and radical cantons. There, all is life, activity, industry, and progress. The peasantry are well-fed and well-clothed. Most live at ease. They can read and write. They have convenient houses, fields cultivated with care. In the cities of the cantons, there are gymnasiums, colleges, where all the sciences are taught with ability. Political newspapers are numerous. But along with this good, there is evil. The radicals generally overstep the bounds where they ought to stop. They think not at all of invisible things. They are absorbed in the pursuit of worldly good.

It is easy to see from this contrast, that the two parties in Switzerland cannot live in harmony. Here is the spirit of

the dark ages opposed to the spirit of modern times. Not only are there two wholly distinct religions, but two utterly different tendencies. This opposition has existed for a long time. It was concealed or restrained, when the government was in the hands of the aristocratic classes. The patricians of Berne and of Zurich tried to maintain order, and made large concessions to the Romanists. But now the power is in the hands of the people. Democracy reigns in the radical cantons. It is no longer possible to preserve moderation. The two parties are in violent collision, and civil war is at hand.

The great evil is, that these two parties are forced to live in the same confederation. If the Romanist and the radical cantons formed separate States, they could subsist side by side without much difficulty. Each one could follow his own course, and leave his neighbor to pursue his. But as they compose one and the same State, they have numerous and unavoidable relations together. They must establish laws in common, for the affairs of the Confederation. Their deputies sit in the same Diet. Every day brings up new subjects of dispute, and it is because they are too close together that they repel one another.

Political opinions have much to do in this struggle. The federal agreement imposed upon Switzerland at the Congress of Vienna, in 1814, is very defective. Not enough authority is given to the central government. The cantons are united to one another, without being subjected to a superior control. The decrees of the Diet are not obeyed, when the canton thinks proper to resist the orders which it receives from the federal officers; and only by force of arms can it be brought to submit.

Many men think that the great powers of Europe gave this bad constitution to Switzerland, in order to strip it of all internal or external force. It is plain that the Helvetic Confederation under its present government neutralizes each other, and the body is paralyzed.

But the Popish cantons, being feeblest in numbers and wealth, try to preserve, at any price, the sovereignty of the cantons. No change in the agreement; no new rights granted to the central power; they detest the principle of union; for they know that if the federal government had more power, they themselves would lose almost all their influence; their small numbers would be swallowed up in the common mass.

The radicals, on the contrary, being the most numerous, and the strongest, wish to alter the agreement. They would establish something analogous to the United States, namely, a President invested with real power, a Diet or Congress, directing the affairs of the Confederation; in a word, a more compact union in the Helvetic territory.

Considered in itself, the plan of the radicals is not censurable. Modern nations incline to be more harmonious and homogeneous in their internal government. Centralization,—as we call it,—is one of the great laws of our age. Formerly, under the feudal institutions, and even long afterwards, each province of a kingdom had its own customs, its distinct interests. Now, the growing facility of intercourse, the multiplied relations between citizens of the same country have removed these barriers. France, for example, forms a great body, subjected to the same rules, sharing the same destiny, living the same mode of life. This is national unity, the constitutive and essential element of nationality itself.

I understand, then, why the radicals of Switzerland aim to change their agreement. But applied to this country, such

a plan must meet with terrible obstacles, because the religious opinions, moral and business habits are, as I have shown, so different. The small Romanist cantons will shed the last drop of their blood to defend their old customs. They are the first founders of Switzerland. The proud mountaineers of Uri, of Schwitz, of Unterwald, fought valiantly against the Austrian soldiers, before Geneva, Lausanne, Berne, Zurich, had a political existence. They remember with allowable pride the deeds of their ancestors. How can they consent to sacrifice their old cantonal independence?

The radicals, too, use bad means to gain their end. Will violence lead to union? Will war produce harmony? When blood shall flow in torrents, will men be more disposed to unite together? Indeed, it is a strange way to form closer ties between the Swiss, to go, sword in hand, to impose the conditions of a new alliance! This resembles the language of our (French) revolutionists of 1793, who said: "Brotherhood, or death!"

The change of the federal agreement will sooner or later be effected, no doubt. But the time is not yet come; and the radicals, by urging too fast the settlement of the question, will delay perhaps the success for many generations. Patience is a virtue essential for political men; they who do not possess it, often commit irreparable faults. In Switzerland it is to be expected, that there will be more uniform opinions, more homogeneous dispositions, more equally diffused intelligence. Romanism will not weigh for ever on the small cantons. In our age especially, the means of intellectual and social regeneration are numerous and powerful. Pope Pius IX. himself seems to act under the promptings of new opinions. Then,—when all the cantons shall have acquired more unity in their sentiments and views,—it will be possible also to establish more unity in their institutions. At present, it is an unhappily probable that much blood will be shed, and that important to Europe, and are carefully watched by foreign governments. For this country is placed between France, Germany, and Italy; "it can conduct political proselytism in three different languages," as one of our statesmen says. There are in Switzerland, Italian, French, and German journals. Many refugees from other parts of the continent reside in Switzerland: they keep up an active correspondence with their former fellow citizens, form clubs, plot conspiracies. It is a vast revolutionary furnace. If the radicals triumph in Switzerland, they can join hands with the oppressed people of the Italian peninsula, send agents beyond the Rhine, agitate the border provinces of France, and expose their neighbors to serious danger.

The cabinets of Paris and Vienna have already sent notes, asking explanations of the Diet. It is even probable that they will interfere with sword in hand, if the civil war should continue. The Swiss would then be in a worse condition than at present, and perhaps their republican institutions would be overthrown. We wait events, expressing ardent wishes for the triumph of true liberty.

France, October, 1847.

Poor Ireland!

The condition of Ireland is indeed deplorable. The sufferings of the peasantry, caused by poverty and famine, continue to be of the most dreadful character,—and there is no prospect of an alleviation to these ills. To add to the dark cloud of horrors which rests upon that unhappy country, the people in some populous sections become a prey to des-

pair, throw off all moral restraints, and thefts, robberies, murders, and assassinations are rife in the land! The "Limerick and Clare Examiner" (a repeal paper) thus describes the sad condition of the peasantry in that district:—

"They must be growing mad. Their acts are not the acts of men endowed with rationality; their crimes are, we lament to say, black and bad enough for savages or demons. Murder accused of heaven—murder most foul—murder that brings on the soil and the perpetrators the vengeance of an offended God, and the execration of man stains our land, and steep it in disgrace and infamy. At noon-day blood is spilled; at night, bands of ruffians prowl through the country, slaying, and robbing, and terrifying the peaceable. Life is unsafe even upon the frequented highway; and property is secure only when it is protected by arms against aggression. The ringing sound of shots hardly ever ceases after sundown in some districts; and, in others, the traveller as he journeys on is met, every other mile, by parties on the look-out for victims to punish or assassinate. The prayers, the remonstrances, and anger of the Catholic priesthood, are disregarded by the hardened wretches whose trade is murder, plunder, and coercion. For law they care nothing; they dare its vengeance recklessly. They provoke the wrath of God; they incur the hostility of man with equal indifference."

Scenes of a similar horrible character are enacted in other districts—and as crime is contagious, and is often the offspring of destitution and want, it is difficult to conceive its terrible results, or to devise measures for its suppression.—The conduct of the land-holders to these miserable tenants, or the peasantry in their neighborhood, is not calculated to put a check upon these agrarian outrages, but on the contrary, to irritate them to acts of madness. Many of the agents of the land-holding absentee landlords treat the peasantry with a degree of cruelty and oppression, inhuman in the last degree, and in their turns become victims to the vengeance of those they have trampled with an iron heel beneath their feet! The landlord and tenant code of Ireland has been, very properly pronounced, by high judicial authority, "a code framed solely with a view to the interests of the landlord, and to enforce the payment of rent by the tenant." Such a law is manifestly unjust—and is undoubtedly one of the main causes of the destitution and crime in unhappy Ireland—and even now we see it stated in a Liverpool paper of the 12th of November, that "for one landlord who is shot by the peasants, hundreds of peasants are by the landlord driven with fire and sword from their small holdings, to die so slowly, that none will call it murder." As a specimen of this species of cruelty practised to a considerable extent against the poor tenants, who are exhausted by want and completely dispirited by a failure of the crops, the following thrilling narrative is given, which cannot be read without a tear of sympathy for the unhappy sufferers:—

"One of the most revolting instances of the assertion of what are called the rights of property in Ireland, occurred recently in the County of Leitrim. The scene of the outrage we are about to describe, was the townland of Leganomor, in the parish of Anghavess, the property of Major Ormsby Gore, Porkington, Wales. This gentleman is thoroughly imbued with the philosophy of Earl Fitzwilliam, that the seven millions of small holders in Ireland are a 'phenomenon which must be removed,' in order 'to make Ireland a better machine for the production of wealth.' He differs from his lordship, however, in not thinking

that, to effect the object, either a scheme of emigration, or a grand road railway scheme is at all necessary. All that is wanted, on his plan, is a little *resolution* on the part of Irish land owners. The only 'Government aid' which Mr. Gore desiderates, is 'a detachment of military and police.' The requisite civil and military force, armed with muskets, bayonets, and torches, and headed by the sheriff and Mr. Gore's steward, accordingly proceeded on the 29th ult., to the village marked out for depopulation. Having arrived, they burnt to the ground the homes of the tenants, leaving fifty human beings without house or shelter. The torch was applied while yet the inmates were under the roof; and that the aged and bed-ridden sick did not perish in the flames was not owing to the humanity of the 'authorities.' The non-payment of the rent was not even the poor pretext for the atrocity of burning out men, women, and children, like rats from a rotten tenement. The rents, where due, were offered to the steward; but his instructions were, to take no payment from a tenant holding under *twenty* acres of land. It was a deliberate experiment to 'remove the phenomenon' of small holders, with a view to making the estate 'a better machine for the production of wealth!'

"The Dublin 'Freeman's Journal' gives the following account of the victims:—

- "1. John Grant, four in family, held eight acres of land, a very solvent tenant.
- "2. John Quinn and wife, two in family; himself aged, 87; was dragged from his sick bed, and laid on a wad of straw, to see the house in which these 87 years were spent, burned.
- "3. Thomas Currin, six in family, held six acres of land.
- "4. John Currin, eight in family; a solvent tenant, holding thirteen acres, of which he lately purchased seven acres for the sum of £20.
- "5. Brian Currin, eight in family, held four acres of land; solvent.
- "6. Pat. Donohue, seven in family, held five acres of land; Pat. Donohue being in Scotland, earning the rent, his wife and five children, just recovering from fever, refused to leave the house, but the fire being applied, she was forced to depart.
- "7. Thomas Quinn, four in family, held seven acres and a half of land.
- "8. John Quinn, four in family, held seven acres of land; his family, recovering from fever, could scarcely crawl out before the house was burnt.
- "9. Lawrence Quinn, four in family, held six acres of land.
- "10. Widow Quinn, eight in family, held seven acres of land."

"It was a most heart-rending scene to witness, on the day after the burning, the smoking embers of the consumed village, the fragments of broken furniture scattered around, as it was rescued from the flames, and the sorrowful looks of that group of old and young, as they gathered around me to tell the sad story of their misfortunes. They said, 'We all lived in peace in this village; we were never at law with each other. Our forefathers lived here for generations past. You would say, if you saw it before this ruin came, that it was a nice little village; and so I am sure it was. Another said, 'Do you think does the law sanction such cruelty?'

When such acts of shameless cruelty are perpetrated by the pampered lords of the soil, who can wonder that crime, clad in crimson garments, should stalk triumphant through the country!

The question now occurs, shall we refuse a resting-place to those who, with their aged parents, their wives and children, are led to escape the calamities which overwhelm their native country,

and strive to find the means of existence on our more happy shores? They will labor for us, and labor faithfully, if we will supply their limited wants of food and clothing. No—let us not close our ports against this unfortunate people, when we require their labor in many of our cities and towns, and when we have millions of acres of uncultivated lands, where those who are willing to labor need never suffer for the want of the necessities of life.

But let it be recollected, that these emigrants are aliens, are generally ignorant, and accustomed to forms of government distinct from our own; of self-government they know little or nothing, and in political controversies, however honest may be their views, they will of course become the tools of artful and unprincipled men. To such an alien population, the privilege of voting at the polls—a privilege which is denied to a native citizen until after a residence of twenty-one years—should not be lightly allowed. Let them come to our shores, and here find the necessities and comforts of life. Their descendants, breathing from their infancy the atmosphere of freedom, will become intelligent and valuable citizens. But let us beware how we extend to aliens, without severe restrictions, a power which they cannot exercise with wisdom or knowledge—a power, on the proper exercise of which our government is based—the power of the elective franchise.

My Savior.

BY JOHN EAST, M. A.

COUNSELLOR.

My Savior is my COUNSELLOR (Isa. 9: 6) and Advocate. This is one of the titles which made up his complex name of WONDERFUL, the name assigned to him by prophecy, and illustrated by the entire scheme of providence and grace. He is one of the council, who are represented as deliberating upon the creation and redemption of man; a counsellor of Jehovah; and also a divine person in Jehovah. "Who," asks the prophet Isaiah, (40:13)—"Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Yes, who but a person truly and essentially divine, could sustain such an office as this?

With what love, admiration, and reverence, therefore, may I look upon my Savior, when I consider him as sustaining the exalted office of Counsellor in all the plans and operations of the Godhead! In heaven and in earth he says,—and facts confirm his veracity,—"Counsel is mine, and sound wisdom; I am understanding; I have strength." (Prov. 8:14.) The false wisdom, indeed, which prevails in the understanding of the natural mind,—a wisdom first acquired under the violated tree of knowledge, and ever since fed by the father of lies, who then gave it unto man,—may and does esteem the plan of salvation to be folly. Hence nations and individuals "have rejected the counsel of God against themselves." (Luke 7:30.) and "judged themselves unworthy of eternal life." (Acts 13:46.) But the heaven-taught soul, which has learned that first lesson of true wisdom, its own ignorance, discerns in the gospel of Christ the perfection of wisdom and counsel, and in the person of the great Mediator, the glorious Counsellor—"Christ the power of God, and the wisdom of God." (1 Cor. 1:24.) It is in his hand, that "the kingdom," of which I desire to be, and humbly trust I am, a subject, is "ordered and established with judgment and with justice from henceforth and forever." (Isa. 9:7.) There is

not a transaction in that kingdom, or the subordinate kingdoms of nature and providence, in which I may not trace the design and agency of my Savior, and say, "This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working." Most consolatory reflection! Taught by thee, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." I may form the best plans, and adopt the best means for their execution, according to my own judgment, and yet I may fail; for, while "a man's heart deviseth his way, the Lord directeth his steps." May this set my mind at rest—the assurance, that, in the council-chamber of the skies, where all earthly and human affairs are arranged, the wonderful Counsellor of Jehovah is my Savior.

Shall I take the name of Counsellor in the sense of a *special pleader*? Such an Advocate have I at the bar of heaven, in the person of Jesus Christ the righteous. I am guilty. I can make no self-defence. I have no personal plea to put in. But I read—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." (1 John 2:1, 2.) Can I do better, can I do any other, than leave my cause in his hands? What ground of fear is left me, while I have such a Counsellor? How can I fail of being justified, when my Advocate can point to himself and say—"I have borne the sinner's guilt, and penalty, and shame. My blood is the propitiation for his soul. My righteousness is his title to more than an acquittal—to the complete justification of his person—even to an inheritance of joy unspeakable and full of glory." In every hour of spiritual depression, may my heavenly Advocate at least strengthen me to say unto him, in the calm confidence of faith—"O Lord, I am oppressed; undertake for me." (Isa. 38:14.)

I may also view this title of my Savior as denoting his ability and will to be the *adviser* of his people. He will not only consult for me, but he will likewise give me the best advice. "I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word." (Isa. 41:28.) Jehovah, therefore, became the Counsellor of his people. Though a man may at first approach him with as much shyness as did Nicodemus, or, with the Greeks, as it were, desire only to see him, he will yet graciously welcome him. "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way." (Psa. 25:8, 9.) Has he given to me this fruit of his Holy Spirit—"meekness?" Has he effectually taught me that lesson, of his pure word, "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths?" (Prov. 3:5, 6.) How securely may I then commit myself to his guidance, whether it be in my search after truth, in the path of daily duty, or in the frequent perplexities of the present life! He has promised his blessed Spirit as my guide into all truth; to guide me continually; to make me, as a sheep of his flock, "lie down in green pastures, and to lead me beside the still waters." (Psa. 23:2.) I am interested in that most comprehensive covenant made with "the Redeemer of Israel and his Holy One," on behalf of his ransomed—"They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:9, 10.)

History of the Fourth Universal Monarchy.

No. III.

The rules of symbolization being laid down, and an outline view of the fourth monarchy given; we proceed to notice that government in detail. The history of the Latin kingdom embraces four periods; called the *dragonic*, the *leopard*, the *scarlet*, and the *judgment* periods. The first three are named after their noted symbols; the fourth, from a remarkable event. The agents and events of each period will be described in the following order: 1st. Analyze the symbol. 2d. Analyze the agent supposed to be symbolized. 3d. Compare the symbol with the assumed agent. 4th. If the analogy is perfect, the assumed is the real agent; if the ground of analogy be not perfect, then another assumed agent must undergo a similar process of investigation, and so on, until one can be found to answer the conditions of the symbol.

THE FIRST, OR DRAGONIC PERIOD.

This period covers a space of nearly one thousand years. Its symbol, the great red dragon, is analyzed in Rev. 12: 3, 4, 7-17. "And there appeared another symbol in heaven; and behold a great fiery-red dragon, having seven heads and ten horns, and seven diadems upon his heads. And his tail drew the third of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. . . . And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole habitable earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." These items, summed up, stand as follows: 1st. The dragon. 2d. His attributes—great, red. 3d. His insignia—seven diadems. 4th. His accompaniments, or members,—1. Seven heads; 2. Ten horns; and his tail, and his mouth. 5th. A persecuting agent.

1st. The agent here used as a symbol, is purely fictitious, and, consequently, is seen acting out his agency; and thus appears endowed with a sensible existence. It is chosen from a class of fictitious agents; and must symbolize a class, different, but resembling. The term dragon

means, literally, a fish, or an old serpent; but no literal seven-headed and ten horned fish or serpent ever existed. It is, therefore, fictitious. 2d. His attributes, great, fiery-red, denote the magnitude and cruelty of the agent. 3d. His insignia,—seven diadems—denote that, by seven successive stages, like a flight of stairs, he elevated himself to the celestial platform, or to the throne of universal dominion. 4th. His accompaniments, or members. a. The seven heads denote the seven degrees of elevation, by which the symbolic agent arrived at unlimited rule. b. The ten horns are not actors in this period, and are, therefore, left unexplained for the present. c. His tail and his mouth seem to be the weapons of his warfare, and will be described under the head of his agency. The terms Devil and Satan, being used to explain the symbol-dragon, are not symbolic, and will, therefore, be introduced when treating of the agent symbolized. Having noticed the dragonic attributes, insignia, and accompaniments, the attention of the reader is directed to his *agency*. He is the author of a grand apostasy; he draws after him the third part of the stars, or ministers. 2. He attempts to devour the man-child: and being foiled in the design, he collects his numerous legions, he makes a deadly onset upon Michael and his angels. Being defeated and thrown from his celestial field to the earth, he goes forth to make war on the woman. He casts floods after her, retiring to her strong-hold in the wilderness. His further agency is exerted against the remnant of her seed. This vision leaves him among the inhabitants of the sea, exerting his great power to overcome them, and to work their entire ruin.

The floods of his mouth, we understand to symbolize his numerous edicts against the woman, and the remnant of her seed, and that those edicts would issue from the highest authority. By the tail is understood a subordinate agency, yet put forth in such a manner as to enable the dragon to work ruin more effectually. A wide-spread apostasy is the result of this agency. We have selected, as the assumed agent, symbolized by the dragon, the LATIN GOVERNMENT, whose seat of empire was formerly Rome; founded the 21st of April, B. C. 753. The Latin kingdom had, from its origin, a religious cast. It was clothed with the institutions of Pagan religion; and protected by them, as with a *garment*. They entwined divine rights around their political fabric; constituted the chief of the state high priest, and thus established a consolidated *politico-ecclesiastical* government. The first care of Romulus, its founder, was to attend to the interests of religion. The greater part of the religion of that age consisted in a firm reliance upon the credit of their soothsayers, who, from observations on the flight of birds, and the entrails of beasts, pretended to direct the present, and to unfold the future. Romulus, by an express law, commanded that no election be made, nor enterprise undertaken, without first consulting the soothsayers. In war, the soothsayers were the *chaplains* of the army. Romulus, after his death, was deified, and a temple was erected for the service, by the name of "Quirinus."

Numa Pompilius, the second king, occupied the principal part of his time in inculcating upon the minds of his subjects the benefits of piety, and a veneration for the gods. He erected many new temples: he instituted sacred offices, and feasts: and the sanctity of his life gave him credit enough to persuade his people that he had a particular correspondence with the goddess Egeria. He alleged that, by her advice, he built the temple of JANUS, which was to be shut in time of peace, and open in time of

war. He likewise ordained four *vestal* virgins, who had very great privileges conferred upon them. From the reign of Numa to that of Gratian, the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen *PONTIFFS* exercised their supreme jurisdiction over all things, and persons that were consecrated to the service of the gods. Fifteen grave and learned *Augurs*, observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds. Fifteen keepers of the Sybelline, or Quindecimvirs, occasionally consulted the history of the future. Six *VESTAL* virgins devoted their virginity to guard the sacred fire, and to the unknown pledges of the future duration of Rome. The *EPULOS* prepared the table of the gods, conducted the procession, and regulated the ceremonies of the annual festivals. The three *FLAMENS* of Jupiter, Mars, and of Quirinus, were considered as the peculiar ministers of the three most powerful deities who watched over the fate of Rome, and of the universe. The king of the sacrifices represented the person of Numa, and of his successors, in the religious functions, which could only be performed by *ROYAL* hands. The authority which the Roman priests had formerly obtained in the councils of the Republic, was gradually abolished by the establishment of monarchy; and the removal of the seat of empire: but the dignity of the sacerdotal character was still protected by the laws and manners of their country: and they still continued, more especially the college of pontiffs, to exercise in the capital, and sometimes in the provinces, the rights of the ecclesiastical and civil jurisdiction. Their robes of purple, chariots of state, and sumptuous entertainments, attracted the admiration of the people: and they received from the consecrated lands, and the public revenues, an ample stipend, which liberally supported the splendor of the priesthood, and all the expenses of the religious worship of the State. As the service of the altar was not incompatible with the command of armies, the Romans, after their consulships and triumphs, aspired to the place of pontiff or augur. The seats of Cicero and Pompey were filled, in the fourth century, by the most illustrious members of the Senate: and the dignity of their birth reflected additional lustre on their sacerdotal office. The fifteen priests, who composed the college of pontiffs, enjoyed a more distinguished rank, as the companions of their sovereign; and the Christian emperors condescended to accept the robe and ensigns, which were appropriated to the office of *SUPREME PONTIFF*.

But Gratian ascended the throne, more scrupulous, or more enlightened; he sternly rejected those profane symbols: applied to the service of the state, or of the Catholic church, the revenues of the priests and vestals; abolished their honors and immunities; and dissolved the ancient fabric of Roman superstitions, which were supported by the opinions and habits of eleven centuries. PAGANISM was still the constitutional religion of the SENATE. The hall, or temple in which they assembled, was adorned by the image and altar of victory: a majestic female, standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the empire.

Having noticed the ecclesiastical establishment of the Latin government, or the first period, I shall, in the next number, notice the civil. J. P. WEEHSEE.

God is love, and those who would be godly, must drink deeply of the spirit of love; it is, like God, pure, holy, and everlasting.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 1. 1843.

Elements of Sacred Chronology.

For the most ancient geographical, historical, and chronological accounts, we are indebted to the Scriptures of Divine Truth; and were it not for the light which is there emitted, we should be almost entirely ignorant of the period and order of events beyond three thousand years in the past. The following is the principal evidence on which the early chronology of the world is based.

Gen. 1:1—"In the beginning God created the heavens and the earth."

According to the best analysis of the evidence hereafter to be presented, this was about 4161 years before the Christian Era, and in the year 553 of the Julian period.

On the sixth day, Gen. 1:27, "God created man in his own image, in the image of God created he him;" and called his name Adam.

ADAM (Gen. 5:3-5)—"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." [B.C. 4031, A.M. 130.] And the days of Adam after he had begotten Seth were eight hundred years. . . . And all the days that Adam lived were nine hundred and thirty years: and he died."

SETH (Gen. 5:6-8)—"And Seth lived a hundred and five years, and begat Enos. [B.C. 3926, A.M. 235.] And Seth lived after he begat Enos eight hundred and seven years. . . . And all the days of Seth were nine hundred and twelve years; and he died."

ENOS (Gen. 5:9-11)—"And Enos lived ninety years, and begat Cainan. [B.C. 3836, A.M. 325.] And Enos lived after he begat Cainan eight hundred and fifteen years. . . . And all the days of Enos were nine hundred and five years; and he died."

CAINAN (Gen. 5:12-14)—"And Cainan lived seventy years, and begat Mahalaleel. [B.C. 3766, A.M. 395.] And Cainan lived after he begat Mahalaleel eight hundred and forty years. . . . And all the days of Cainan were nine hundred and ten years; and he died."

MAHALALEEL (Gen. 5:15-17)—"And Mahalaleel lived sixty and five years, and begat Jared. [B.C. 3701, A.M. 460.] And Mahalaleel lived after he begat Jared eight hundred and thirty years. . . . And all the days of Mahalaleel were eight hundred ninety and five years; and he died."

JARED (Gen. 5:18-20)—"And Jared lived an hundred sixty and two years, and he begat Enoch. [B.C. 3539, A.M. 622.] And Jared lived after he begat Enoch eight hundred years. . . . And all the days of Jared were nine hundred sixty and two years; and he died."

ENOCH (Gen. 5:21-24)—"And Enoch lived sixty and five years, and begat Methuselah. [B.C. 3474, A.M. 687.] And Enoch walked with God after he begat Methuselah three hundred years. . . . And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not: for God took him."

METHUSELAH (Gen. 5:25-27)—"And Methuselah lived a hundred eighty and seven years, and begat Lamech. [B.C. 3287, A.M. 874.] And Methuselah lived after he begat Lamech seven hundred eighty and two years. . . . And all the days of Methuselah were nine hundred sixty and nine years; and he died."

LAMECH.—When Lamech was fifty-six years old Adam died, B.C. 3231, A.M. 930.

When Lamech was a hundred and thirteen

years old Enoch was translated, B.C. 3174, A.M. 987.

When Lamech was a hundred and fifty-six years old Seth died, B.C. 3119, A.M. 1042.

Gen. 5:28-31—"And Lamech lived a hundred eighty and two years, and begat a son. [B.C. 3105, A.M. 1056.] And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years. . . . and all the days of Lamech were seven hundred seventy and seven years; and he died."

NOAH.—In the 84th year of Noah's life Enos died; Cainan in his one hundred and second; Mahalaleel in his two hundred and forty-fourth; Jared in his five hundred and forty-eighth; Lamech in his five hundred and ninety-fifth; and Methuselah in his six hundredth.

When Noah was four hundred and eighty years old, B.C. 2625, (Gen. 6:3-6), "God saw that the wickedness of man was great in the earth;" and he limited his days to "an hundred and twenty years."

Gen. 5:32—"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

From the order of the names of Noah's sons, it may be supposed that Shem was the eldest; but we learn from Gen. 11:10, that Shem was born two years subsequent to this, and from Gen. 9:22, 23, that Ham was the youngest of the three sons. Japheth was therefore the eldest, and was born B.C. 2605, A.M. 1556.

As Shem was a hundred years old two years after the flood, (Gen. 11:10), he must have been born B.C. 2603, A.M. 1558.

Gen. 7:6, 7, 11, 12, 24—"And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. . . . In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.—And the rain was upon the earth forty days and forty nights. . . . And the waters prevailed upon the earth an hundred and fifty days." Ch. 8:3-5, 13, 14—"And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. . . . And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried."

This occurred, according to our computation, B.C. 2505, A.M. 1656.

Gen. 9:28, 29—"And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died."

The Septuagint version of the Old Testament gives a hundred years more than the Hebrew for the age of each of the first seven patriarchs at the birth of their son, and a hundred years less after each birth. This makes the whole number of years of each patriarch the same as in the Hebrew; but makes 2242 years between the creation and deluge. The Hebrew chronology must, however, be the more correct; for Methuselah lived nine hun-

dred and sixty-nine years, which, according to the Septuagint, would be fourteen years after the deluge!!

The Samaritan-Hebrew computation gives 1307 years only to the deluge; while Josephus gives 2256.

(To be continued.)

New Year's.

To-day we commence another new year,—reckoning from the "vulgar era" of our Lord's nativity; and in accordance with long sanctioned custom, we wish "a happy new year" to all our readers.

Happiness is a something which all mankind are seeking after, but which few find.—To the mass it ever appears a little distance in the future, and ever eludes the grasp of the greater number who pursue it. How it may be obtained is a question all are ready to ask; but the way wisdom dictates should be taken to find it, few seem inclined to follow.

The avenues which are most frequented in its pursuit, the experience of all ages testifies, lead not to the desired object. Wealth, pleasure, and fame, have each their votaries thronging their paths in countless numbers, all heedless of the experience of those who have gone before, and eagerly expecting to obtain what has ever eluded the grasp of others.

One of old, who had seen all the works that are done under the sun, testified that they are all "vanity and vexation of spirit." When he proved himself with mirth, hoping to enjoy pleasure, he found it "vanity," and was compelled to say "of laughter, it is mad: and of mirth, what doeth it?" When he gave himself unto wine, he found that he had laid hold on folly, and had not found "that which was good for the sons of men." When he made great works, builded houses, planted vineyards, gardens, and orchards, and trees of all kinds of fruits, and made him pools of water: when he had men servants and maidens born in his house, and had great possessions of large and small cattle, above all who were contemporary with him: when he had men and women singers, and musical instruments of all kinds, and kept not from himself whatever his eyes desired: he was obliged to look on all the works that his hands had wrought,—on all the labor that he had labored to do,—and confess that it "all was vanity and vexation of spirit," and he went about to ease his heart to despair of all the labor he had taken under the sun.

As was his experience, so is the experience of all his imitators: and yet men, as infinitely as ever, still through the same paths, not realizing that godliness, with contentment, are the true and only sources of real happiness. This is the happiness we wish our readers.—may the opening year be to them a year of godliness, a year of contentment.

Whether those who enter on the commencement of this year will see its close in an unchanged state, is only known to Him who sees the end from the beginning, and has arranged all times in his own infinite mind. The evidences which admonish us that we are nearing the desired haven of rest; yet it becomes us, while we ardently hope, that we also patiently wait for our appointed time.—And whether we are to be summoned into life anew, by the fiat which shall clothe us with immortality, or be called to rest a while, by the severing of the silver cord of life, the breaking of the golden bowl, so that our dust shall return unto the dust as it was, and our spirit to God who gave it; or whether we shall be portioned still to labor and toil a little longer, we should be equally ready to bow submissively to God's will, or rejoice in his pleasure.

There is no time more fitting that the commencement of a year, to review the doings of

life, and make resolves for the future. Let none excuse this service by saying that this should be done every day. If such think it should be done every day, they may certainly do it new year's day; but duties which are allotted to every day, are too often done no day. No one, acquainted with the deceitfulness of his own heart will feel that he has no need for seasons of self-examination. And such will improve every fitting season. It is profitable to look over a year of one's experience, and note the good resolutions which have been violated, the weaknesses which have been indulged in, the follies which have been committed, the expectations which have been blasted, and the blessings which have been ungratefully responded to. In looking over such short comings and ill deserts,—such sins of omission and of commission, the heart is enabled to gain new strength for the future, and can realize more how all happiness is intimately connected with the service of God. May our resolves from henceforth be not unmeaning ones: and may all who read this participate in that happiness—not only during the coming year, but during their existence—which is the result of fearing God and keeping his commandments, which comprises the whole duty of man.

Flood at the West.

All our exchanges are filled with accounts descriptive of a mighty flood in the Western rivers,—particularly in the Ohio. Of Cincinnati we learn that the whole lower part of the city is submerged, and the streets, where a day or two ago, drays and wagons were loading and unloading, are now filled with boats of every description, from the canal boat to the skiff.

The waters extend up to Pearl-st., and the Broadway Hotel, one of the largest in the city, is completely surrounded, the boarders being forced to go in and out in boats.

Great apprehensions are entertained for the safety of the buildings in the lower part of the city, as it is thought that when the flood subsides many will fall, as some already have done. The foundations are weakened both by the water and the weight of goods taken from the cellars and first stories into the second and third, as well as by the enormous pressure of the snow.

Louisville shares this misfortune with Cincinnati, as it also is partially overflowed. All the small towns between these two places, are completely inundated; and deserted by their inhabitants. Lawrence, Vevay, &c., are all under water.

The "Commercial" of Friday morning, says:—"We have accounts of the great calamitous deluge which is sweeping over the valley of the Ohio, from both above and below. By passengers on the steamer Lancaster, we learn that the towns of Neville, Moscow, Belmont, New Richmond, Point Pleasant, and Palestine, are all entirely overflowed, and that the people have been driven to the hills, where they had erected tents, and taken shelter in barns, &c. Some are in a deplorable condition, and two persons between Neville and Point Pleasant, Mrs. Alice Rickson and Geo. Brownson, who were in feeble health, died in the hills, from exposure."

"The bottom lands of the Miami are entirely inundated, and many of the houses show but their chimney-tops, while many have been carried away. Near Newton, there are about one hundred wagons loaded with produce for the Cincinnati markets, unable to cross the waters by ferry or otherwise. The rail-road track is entirely submerged, the water in some places standing at a height above the chimney-tops of a locomotive."

Several thousand bushels of corn which had been left in the fields, have passed out of the Miami into the Ohio within the last two days, and a passenger informs us that at the time he passed, that stream was literally covered with corn, wrecks of fences, drift, etc.

"The Lancaster passed, on her way down, three houses, one a tavern, belonging to Palestine, the other a small frame cottage, with turned column portico, and the other a large barn, with

gable windows, in which several fowls were quietly roosting. Evidences of the wreck and destruction above are constantly passing the city."

"Of the towns below, we have the following information:—Lawrenceburg is entirely under water. Nearly all the inhabitants had been compelled to leave their residences, and find places where they could, in the neighborhood, or at other places. The Mary Pell brought up about three hundred houseless families."

"Great apprehensions are felt by the inhabitants of Rising Sun, that the water will force through the high embankment, which served as a barrier against the calamitous flood of 1832. The river was within one foot of what it was at that time."

"At the town of Bethlehem, Indiana, a short distance above Louisville, which is inundated, five worthy men were drowned, on Tuesday night, while endeavoring to save some wood boats from destruction. Here, as at all other river towns from which we have heard, the greatest distress prevails."

"On the same night of the accident at the above place, four men were drowned at Lawrenceburg, while assisting the distressed in the removal of their property."

"The same sad story of distress and desolation is true of every town on the river, and ruin has been the fate of hundreds."

A correspondent of the Pittsburgh "Gazette" writes:—"At Portsmouth, we could just discern the chimney-tops of some of the houses above the surface of the water. The river is literally covered with property of all descriptions, log and frame houses, bridges, mills, lumber, corn, and hay, fences, &c. &c. When it is considered that the river is now several miles in breadth, one can form a faint idea of the magnitude of the loss of property. It has been immense. The valley of the Ohio has been swept of its goods, and it will take years to recover from the shock it has sustained."

"It was a strange spectacle, indeed, to witness a steamboat tied up in the centre of the main street of a village, where but a day or two previous, one might have witnessed the active population move to and fro, on foot, or in carriages, wagons, and on horseback, attending to the ordinary pursuits of life—but such was the reality."

"The town of Marietta, as we passed it, seemed to have shifted its location; it appeared to be in the very centre and channel of the Ohio. Some of the houses exhibited a portion of their roofs and chimneys, while others were completely submerged."

"The captain made an attempt to land at Parkersburg, Va., but could not succeed, owing to the rapid current of the stream."

"The village of Belleville was entirely covered with water, and it was even difficult to fix, with any degree of certainty, its precise location."

"As we were nearly out of fuel, the boat put into Coalport for a supply, as above that point there was none to be obtained. It distressed me much to witness the sufferings and anxiety of the people who had been so suddenly turned from their dwellings, to seek refuge and safety in the hills, with nothing but the broad canopy of heaven for a covering, or be compelled to hang upon the precarious charity of the world for a few days' subsistence."

A brother writes from Lawrenceburg, Ind.:—"The late extraordinary high water has entirely broken me up. I had a fine large crop of corn on the Miami bottom, a short distance above its mouth, and but a few miles below the mouth of the White Water River. Some weeks ago, the great head water in these two rivers destroyed at least fifteen hundred bushels for me. Since the high water in these two rivers, and before the great rise in the Ohio, I succeeded in saving nearly all the balance. My landlord demanded and received the whole of his rent. If he had acted upon the principle of justice, my distress would not have been so great."

INTEREST OF FRIENDS.—We are delighted and interested with the deep interest which seems to be taken by our friends all abroad, for the support of the "Herald." They have our hearty and continued thanks.

TO CORRESPONDENTS.—Bro. S. Titus—Those who represent us as teaching that men go to heaven or hell at death, in the face of our oft repeated declarations to the contrary, we fear will die with a lie in their right hand. While we believe in the Savior's declaration of their consciousness, we also believe that "God knows how to reserve (keep in store) the unjust unto the day of judgment to be punished," and "will keep them in chains of darkness unto the judgment of the great day." The question in dispute has no respect to the time of their punishment, or that of the reward of the righteous, but has respect to their consciousness or unconsciousness till that time. Those who misrepresent us, must do so knowingly.

"CHILDREN'S ADVENT HERALD."—We have felt a deep interest in the welfare of the little ones among us, and have done what we could to instruct them in the knowledge of the Lord. And although we have published the "Children's Herald" at considerable sacrifice the last year, yet we cannot abandon it. We shall get out the next number some time towards the last of January, if it be possible. And we ask the parents and friends of youth to aid us. Will they not do it? Hereafter none of the articles will be transferred to the "Advent Herald."

THE WEST.—We shall go out West about the middle of February, if God permit. Bro. Hale will accompany us, if possible. All who wish us to lecture on the way to Buffalo, will give us due notice, and we will serve all we can, and give to each all the time we have to spare. We wish no vacant time, or idle hours. But our engagements will not permit us to give courses of lectures except in few places.

WEST INDIA MISSION.—Bro. Mansfield is now in absolute need of help. We have done from this office about all we can. Will the friends of this mission send in what they can soon? as we wish to send him without delay.

Foreign News.

A circular has been issued from the Colonial Office, instructing the authorities in the colonies to address the Roman Catholic prelates in such colonies by the title to which their rank in their own church may appear to give them a just claim, officially styling them, "Your grace," or "Your lordship," as the case may be.

Italy.—Lord Minto has been received by the Pope, with great distinction. It is now ascertained that the object of his lordship's visit to Italy is simply to give salutary advice to the leaders of popular opinion throughout the Italian states, so as to prevent the peace of Europe being disturbed. The Romans were preparing to celebrate by a grand manifestation the opening of their parliament, on the 15th ult. The Pope had appointed one of the halls of the Vatican for the meeting of the provincial deputies, and placed ten court carriages at their disposal.

Belgium.—The interruption of the diplomatic relations between Belgium and the Holy See excites great sensation at Brussels. This interruption took place under the following circumstances:—A few days before the last ministry of the Catholic party was overthrown, it appointed an ambassador to the post then vacant at the Court of Rome. The new ministers paid no attention to the nomination thus made. After having revoked it, they selected to represent the Belgian Government at Rome M. Leclercq. But whilst the Belgian ministry wrote to Rome to give notice of this nomination, the Catholic party is said to have addressed to the Pope a sort of denunciation against the new ambassador. The Holy Father refused, in consequence, to receive M. Leclercq; accounting for his refusal in terms which appeared to the Belgian Government to imply an intervention of the Holy See in the domestic affairs of Belgium. The Belgian ministry consequently declared that it would not send an ambassador to Rome. This resolution has just been maturely discussed in the Belgian Chamber of Representatives, on the occasion of a paragraph of the address, which has been carried almost unanimously in favor of the ministry.

Russia.—Official accounts from St. Petersburg, dated the 12th ult., announce that the cholera had made fresh progress at Moscow. Between the 25th of October and 1st of November the number of cases daily increased, 641 persons having been attacked during that period, 238 of

whom had died. From the first appearance of the malady in that city up to the 1st of November, 1197 cases occurred, 402 of which proved fatal. The patients belonged for the most part to the lower orders. The cholera had totally ceased in the government of Astrakan, where it carried off 3772 persons, and in that of Koursk, where 1087 died out of 1673 patients. At Kazan there were 1224 cases, and 665 deaths. At Kief the cholera was likewise increasing in intensity. Since the 26th of October 278 were attacked, and 113 died. In other governments the epidemic still endured. The most distant points it has yet reached are the town of Alexandroff, in the government of Kherson, and the district of Olgalopol, in Podolia. The latter are about thirty miles distant from the Austrian frontiers. So far, it has been generally remarked, that its duration is shortest in the localities where its intensity is greatest.

Greece.—The Minister of Foreign Affairs, M. Glarakis, had suffered a stroke of apoplexy on the 5th, and fears were entertained for his life.

India.—Another disaster has befallen the Indian Navy. The steamer Indus left Bombay for Karachi on the 5th of October, and on the 7th she struck on some rocks thirty miles from Diu-head. A large hole was made in her bottom. The crew and passengers are safe. The crew were busy in removing the boilers from the wreck when the news left. Mr. J. Galbraith was the acting master in command of the Indus.

The state of affairs in Canton appeared more satisfactory, and general quiet prevailed; confidence seemed in a great measure restored,—money was more easy, with greater activity in trade.

The French men-of-war La Gloire and La Victorieuse, were both wrecked off the island, Koon-to, off Corea.

It is gratifying to be able to announce that a marked improvement has taken place during the past fortnight in the aspect of commercial affairs.

The Royal Bank of Liverpool, whose payments were suspended about two months ago, re-opened its doors on the 1st ult., for the transaction of business.

Ireland.—We regret to state that crimes and outrages continue undiminished in this country. The state of Tipperary, Clare, Westmeath, King's County, Roscommon, and Limerick, is most deplorable. The offences perpetrated in these six counties bring a sad stain upon the history of Ireland, and render it absolutely necessary for the preservation of the peace of the remaining parts of the country, that a rigor beyond the present laws should be exercised by the Government, for the protection of life and property. The details which daily reach us from ill-fated Ireland are almost all written in the same unvarying fatal characters of blood. The pressure of want amongst the people, serious as it undoubtedly is, appears secondary in intensity to the insatiable desire of destroying human life. The lives of the best benefactors of the people seem more peculiarly devoted to sacrifice.

Switzerland.—The arms of the federal party in this country have been almost everywhere triumphant. The campaign was opened by General Dufour, who first invested the city of Friburg, which speedily capitulated without striking a blow. He then crossed the country, compelled the cantons of Zug and Schwitz to surrender, and expelled the Jesuits from these places. The Sonderbund troops gained some advantages in several skirmishes which took place in Ticino and Uri, and over Ochsenstein's division, but after some hard fighting on the 23d, the victorious army of the federals advanced to the heights which command the city of Lucerne. Here the troops of the Sonderbund made a vigorous resistance, but the federals carried the well known heights of the Rotherburg at the point of the bayonet, and early on the morning of the 24th, the city of Lucerne surrendered at discretion. We presume that these successes will put an end to the war. Without doubting that the troops of the Sonderbund have defended their cause with desperate valor, still it is apparent that on almost all the occasions where both parties have fairly come into the field, the federals have prevailed. We were never sanguine that this quarrel would be settled without bloodshed. A very considerable slaughter must have taken place during the campaign, but now that the federal party has gained the victory, we earnestly hope that they will use it with moderation, and endeavor to secure for the whole country the blessings of peace and good government.

On Friday, the 26th ult., a protocol was signed in Downing-street by the Duke de Broglie and Lord Palmerston, with the concurrence of the ministers of the northern powers in Paris and London. Sir Stratford Canning immediately left this country for Bern, by way of Paris, for the purpose of urging the federal authorities in Switzerland to suspend their proceedings, to stop the further effusion of blood, and to submit the terms recommended by the principal cabinets of Europe to the consideration of the two belligerent parties. It is unfortunate that this step was not taken before, since now the federal party, flushed with conquest, may not be so disposed as previously to submit to foreign intervention. We are satisfied, however, that the further effusion of blood will be arrested. —European Times.

Correspondence.

Letter from Bro. I. E. Jones.

Dear Bro. Himes:—After being almost exclusively confined to this city for the last two years and a half, by a series of afflictions and deaths in my family, it has pleased Him who doth not willingly afflict the children of men, to grant me a little respite of late, in which time I have visited Albany and Carmel, in this State, Boston, Lowell, and Haverhill, in Massachusetts, and Hartford and Meriden, in Connecticut; which has refreshed my spirit, and somewhat improved my health. I was kindly received at all of those places, for which I am inexpressibly thankful.

At Albany the cause appears to be prospering, under the labors of Bro. Needham.

Of Carmel, Bro. Fassett gave you an account recently.

In Lowell there was a good congregation, and good attention; and also in Haverhill.

In Hartford I met with many kind brethren for the first time, with whom I hope to perfect a long acquaintance in a better city. I fear, however, that there is, whatever may be the truth or error of that view, decidedly too great an interest in the question of the sleep of the dead. As I only spent two evenings with them, I may not be correct; but I was led to fear that their peculiar view of the dead was becoming not a question, but the question. I do not love those brethren any the less for those views, and I think they do not love me any the less for mine: and I am sure they will pardon me for this expression of my fears. The interest which appeared to exist there on that subject formed a great contrast to what I found in other places I had visited, or to what I had ever met with in any other place. When circumstances exist to direct the attention of any number of persons to any given subject for a long time, either in politics or religion, they generally feel an interest in it proportioned to the attention drawn to it; though they are rarely aware of it themselves till the excitement subsides. But it is clear to an observer, whose feelings are not committed.

Now if there was not the shadow of a doubt of the correctness of their view,—inasmuch as both believe that the dead are not rewarded till the second Advent, and both use "the wrath to come, the terrors of the Lord," by which "to persuade men,"—it does appear to me that it is a mis-step to force the discussion of what cannot be clearly a practical question.—However, brethren will have to do what they think is right, and refer it to the Judge of all the earth, who surely will do right.

At Meriden I preached in the Baptist church to a full house, who appeared to listen with much candor and solemnity. If all the ministers would pursue a similar course respecting us which Eld. Miller of that church does, they would not have to so often mourn vacant seats and cold hearts. I have since learned they are enjoying a revival there.—When a church rejects Christ, he will reject them.

In Boston I found things much as I expected, notwithstanding the thousand reports which had reached me of "a church after the strictest sect," "the poor excluded" and uncared for, "popery," &c. The brethren in Boston have rarely been free of trials from the first. It seems as though Satan had regarded it as the stronghold of truth, and had planted his heaviest artillery there. I wish that our friends knew as much as Satan in this particular, and would labor as hard to hold up that battery as he does to silence it. But he is such an "angel of light," and withal, generally attired in "white linen," that I fear he has induced some, in their rage to destroy Babylon, to undermine Jerusalem. I found the friends there though grieved, yet not inclined to let the candle go out, nor the candlestick be removed out of its place. They have hired their old place again, "Central Hall," and have determined to stand by the "banner" till it is furled in glory. And they may be assured that the friends in New York, and in many other places, deeply sympathize with them, and will do whatever they can to aid the interest there.

I found that the brethren in B. had not organized beyond what we have in New York. And as many similar reports have gone out respecting us, I beg leave to briefly state what we have done here. 1st. We agreed to use Bible names here, however they may have been abused by others—instead of using "bands," "lectures," "committees," &c.; we say "churches," "deacons," "preachers," &c. We find no "bands" in the Bible but what were soldiers, or wicked men.—2d. We agreed to take the Bible, and nothing

but the Bible, as our rule of practice, as well as of faith. Is that Babylon?

"Well, if a brother walks disorderly, you will not keep company with him!"

"Not while we go to Jerusalem, instead of Babylon, for our rules."

"Have you not a written discipline and creed?"

Yes.

"How large is it?"

As large as the Bible.

"Have you no other?"

No.

"Ay, now I have you—you adopt the 'declaration of faith' of the Albany Conference."

You mistake. The Albany Conference declared the faith we had adopted at the first course of lectures given by Bro. Miller and Himes in this city, where they preached by day and slept by night on the floor in the Apollo. It is the faith we continue to declare before this unbelieving generation, and we hope to be doing so till that faith, now so despised, shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

"Well, suppose a brother has a message from the Lord contrary to your faith; you will not allow him to preach it to you in your place of worship?"

If he has a message from God, we will hear him, and bid him God speed; but "if he preaches another gospel" than that by which we are saved, we will not bid him God speed, "though he were an angel from heaven."

"Oh, you are a pope. The Spirit may lead him to preach different from what you believe; and yet you will not hear him!"

Who shall decide this, he or we? If he compels us to hear him, claiming to be infallibly guided, that is just what—no more nor less—the Pope has always claimed. When a man becomes wiser than the Bible, he will find us a hopeless case of ignorance.

Two of those great sticklers for liberty, who were excluded from our church, went and set up a meeting by themselves on "free principles," where the Spirit might have free course. But it proved that they loved liberty as the miser loves his gold; so that the stronger put the weaker vessel out of doors; when, for the first time in his life, he found liberty free of popery!

If the course we have taken here is Babylon, I choose to remain in it until I can find a fair chance to get into Jerusalem. I had rather be under one pope, if need be, than under fifty tyrants. But if we will follow the Bible, we need not be in either tyranny or anarchy.—Liberty is midway between.

"Allow me to inquire again, Have you obtained the names of the brethren?"

Yes, we have given our names and places of residence to each other. How could we find out the sick, if this were not done? Is there any crime in letting each other know our names, and where we live? We should rather suppose one guilty of some crime as the reason why he would not dare to do it.

That is the great Babylon you have heard of in New York, and I could find nothing different in Boston. Now if brethren can find no better employment than to misrepresent and slander their brethren who have adhered patiently but steadily to the Bible, and nothing but the Bible, and who have been afraid to obey man rather than God, giving them every hideous name by which the worst servants of sin are known, they must, as sure as that Bible is true, find themselves without the holy city, as both makers and lovers of lies. The God of truth will soon put this, and all other matters, right. That day is near, and it hasteth greatly. I hope we all may have patience to wait for it.

The friends will pardon the space I have devoted to this subject, as I have never before spent the time to contradict those reports.—The burning day will soon try every man's work, of what sort it is. May the grace of our Lord Jesus Christ be with all who love him in sincerity. Amen.

Your companion in tribulation,
I. E. JONES.

New York, Dec. 14th, 1847.

Letter from Bro. D. Reynolds.

[We have generally shut out our friends who hold with us on the state of the dead; but some of them feel that we have not been fair in thus doing, while we have admitted so many on the other side. We trust our brother does not include in the term "opponents" all who hold to the unconscious state. We regard only those as opponents who denounce us, oppose us, and cut us off, because we can-

not see with them; while those who are of that faith, who are willing we should believe what we honestly consider the Bible teaches, although differing from them, we number among our warmest friends.]

To our dear Advent friends of the "Herald," grace, mercy, and peace; and upon all the Israel of God.

I somewhat wonder at the prolonged controversy concerning the state of the dead.—Do your opponents think it strange that you, and all, do not receive an opinion that was scarcely ever broached, or which scarcely ever found an advocate, till within a few years!—I do not wonder that there is so much opposition to the new hypothesis. I wonder there are any who receive it.

Your opponents do not seem to consider, that by admitting their position, the Bible is necessarily a contradiction, and its parts stand arrayed against each other; which we know is not, and cannot be, the case. A certain class of the Unitarians deny the primary inspiration of the Bible, and believe they may choose and refuse such portions as they please. But you know better, and your opponents—some of them, at least, have no such thought. Yet to admit that the souls of believers perish and become unconscious at death, necessarily implies a direct and irreconcilable contradiction. Whereas, to receive and assert the contrary implies no contradiction, but harmonizes all the passages in dispute. And I have wondered that those who have only truth and the glory of God in view, (and I doubt not some of your opponents are such,) should not see better than to choose a part that involves such consequences. Let us look at an example:—

"The dead know not anything." "The dead cannot praise thee." "Man lieth down and riseth not again, till the heavens be no more." "There is no knowledge, nor device, nor wisdom, in the grave, whither thou goest."

"To-day shalt thou be with me in paradise." "When we are present in the body we are absent from the Lord." "When we are absent from the body" we are present with the Lord. "I desire to depart and be with Christ." "To the spirits of just men made perfect."

Now who does not see that here is a direct and irreconcilable array of Scripture against Scripture, if the soul perishes with the body? But, say your opponents, who does not see that you make a contradiction when you say the soul lives, and thinks, and acts, and exults, when the body is senseless and dead?

No, my friend, there is no contradiction in this position at all. It is the harmony, the necessary harmony of the word; and the bulwark of faith and hope. All the contradiction is on the side of the belief of the soul's perishing; through which avenue infidelity and a train of heresies find entrance and support.

Your opponents say they believe in taking God at his word, in this case, and will not allow any explanation or construction to be put upon it. Well, let them take the positive assertion of Christ and his apostles in the same way, and what can they do with it? Why, nothing. Let them explain and harmonize it. I have never seen anything like it, nor can it be done. The reason is, such Scriptures will not admit of any minor construction; for Christ, by his own mouth, and the mouth of his prophets, is, in such passages, speaking of the transition, and condition of the soul in the eternal world. Man is made to exist in two different worlds, or states of being. And here we will, or may if we will, see this problem solved, and all the difficulties reconciled, viz., in man's compound nature and double destiny.

Man is born into this world; he has a life, of soul and body together. He has hopes, duties, and enjoyments, social and religious. When he has filled his course, he dies out of this world, and this state of existence: and his hopes, duties, and enjoyments, in this respect, die with him. Therefore Solomon well says, "What thy hand findeth to do, do it with thy might; for there is no wisdom, nor knowledge, nor device, in the grave, whither thou goest." Thus a man may die; his thoughts, and devices, and hopes, and opportunities to serve and praise God, may die with him.—Thus ends one world, and one state of existence. But there is another world, and another state of existence. And when we see the saint take his flight from his dying bed, and the martyr from the scaffold, and the fire, to the open vision and enjoyment of his Savior, we may not contradict. This is the principle of the argument, and the harmony of the Scriptures; and ought to save the servants of Christ, if not from investigation, it ought from unseemly strife, and a clashing of the Scrip-

tures; for they are all equally true and equally sacred.

It would be a labor not called for at present, to enter into quotations showing the truth and immutability of this position: but they everywhere abound, and are easily arranged in their proper classes, as referring to the temporal, or eternal state.

I should like to see a dissertation on this divine paradox—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. Believest thou this!"

ELLIOTT'S exposition of the seven thunders appears reasonable at first sight; but it appears to me the locality in the age of the world is doubtful. The Greek empire was subverted by the Turks about the middle of the fifteenth century. The Reformation commenced about the beginning of the sixteenth. But the period of the angel's affirmation, vs. 5-7, certainly cannot be dated there. It is evident the oath of this angel responds to the angel in Daniel; and that it shows the termination of that period. It is admitted generally, I believe, that the last clause of v. 6 notes the fulfilment of time, if not the ultimate fulfilment.

As respects the times, I cannot give any description of them. They are so multiform and so awful, I cannot tell how. I never supposed mankind could build a permanent and enduring edifice in the perversion and ruin of their fellow creatures' souls; and I never supposed I could sustain it, by sufferance, or by rising to be the Jupiter of the new pantheon; my only alternative, except from heaven. I always believed, and said, that this state of things could not subsist, even before I understood the Scriptures with reference to it. But the reversion has come; and what is better, has come from the best source; and come according to promise. God's word is true; God is glorified; and God is here. And he has promised to sustain those who come to his help, though the waves roar, though the mountains be removed; and he will sustain them when the heavens shall pass away with a great noise.

I suppose the deadly strife between meekness and violence, rushing hope and reckless ruin, finds no tongue nor press to report it.—Well, God will not be unkindful; and it is all written in heaven. But the harder the way, the more will God be glorified. But he will finish his work, and cut it short in righteousness, because a short work will the Lord make upon the earth. Those who are looking for the Lord, I believe, have no reason to doubt that. We have more reason to fear our own works will not be finished. Blessed is he that shall be ready. What I say to others, I say especially to myself.

Your friend,
D. REYNOLDS.

Wurtsboro' (N.Y.), Dec. 11th, 1847.

Letter from Bro. O. R. Fassett.

Dear Bro. Himes:—Having just arrived here from my tour in the State of Maine, I have thought that a brief account of the incidents that occurred in my travels, and a statement of the present aspect of the cause in the quarter I visited, would be interesting to at least a portion of the readers of the "Herald."

By the blessing of my heavenly Father, this visit has been one of interest to me, and I hope also for the good of the cause of God; indeed, I know that there were individual cases apparently benefited by the truth.

Sunday, Nov. 28th.—Agreeably to appointment, I was with the church in Portland. I spoke to them twice, and designed to have done so at the third service, but Bro. Partridge, from Sacarappa, being present, informed me, that notice had been given out for me to preach in the Free-will Baptist church in that place (a distance of six miles) in the evening. I accordingly accompanied him, and found, on my arrival, a good congregation, with their pastor, present. It will be remembered, that it was in this place that Bro. Himes recently held a conference, during the continuance of which the pastor of this church became somewhat interested in the faith. At the close of my remarks on this evening, he followed me with an appropriate and feeling exhortation. He seemed to be convicted, that important and solemn events were soon to transpire. He humbly confessed his unfaithfulness, his lack of confidence in speaking upon the subject of the coming judgment in days past, and his ignorance of the prophetic Scriptures. Such humility, and such regard for truth, cannot fail to be pleasing to God. May the Lord bless and enlighten him, and all his dear people throughout the world, in the great fact, that the day of redemption is at the door. After giving an appointment for Wednesday evening, in the same place, we closed by singing an Advent hymn, and by prayer.

Monday and Tuesday I was again with the

brethren in Portland. This is indeed a tried people. They are still in the furnace of affliction, and there are several circumstances which I fear will prevent the cause from rising to its former state of prosperity in that city. The brethren are exceedingly desirous for a full course of lectures, and are anxiously awaiting an appointment from yourself. They will endeavor to obtain a central and public place for any effort of this kind. While here, I became somewhat acquainted with Bro. Sparrow and family, recently of Boston, and found them much interested in the Advent cause. Bro. Sparrow has on his table several European works on the subject of the near and personal advent of our Lord. Bro. Becket and Sparrow accompanied me to my appointment on Wednesday evening. The Lord reward them, and all others in that city, for their kindness and hospitality to this unworthy servant of Jesus Christ. Owing to the inclemency of the weather, our meeting on Wednesday evening was thinly attended. The following evenings were able to be out, and we were completely shut up for three days by continued rains.

On Saturday, I took stage for Buxton, my next appointment in the "Herald." Bro. Staples being from home, I found, on my arrival, that no notice had been given of my appointment. This at first looked discouraging; but Bro. Staples soon after arrived, and had circulated in his neighborhood the notice of a meeting to be held in his house the coming day. We had a good congregation present, considering the circumstances, and the best of all was, that God was with us. Some individuals were especially blest, who had heard but little, if anything, before on the subject of the Advent. Before we left, they confessed faith in the great truths we advocated; and our parting with them was one we shall not forget. I hope the Christian union here begun will be hereafter consummated in God's everlasting kingdom. I bow my knees in prayer for their perfection in the faith and hope of the gospel.—Do, Lord, keep them and me blameless unto thy heavenly rest.

Monday evening, Dec. 5th.—I visited Clemmons' Corner, five miles distant, and spoke to a congregation in a school-house. After having given the outline of the history of the world, as illustrated by the metallic image (Dan. 2d), I referred to the signs recorded Matt. 24th and Luke 21st. Alluding to the dark day in 1780, old Father Clemmons cried out, "I saw it." I did not notice it, it being an occurrence that so frequently transpires. He again spoke out, "I saw it;" and so the third time. He would have in his testimony! Why is this, that old people are thus constrained to give in their testimony whenever this sign is alluded to, unless God means to make them witness that that occurrence was the fulfillment of the sign recorded by the Evangelists? Tuesday evening I again addressed a congregation in the house of Bro. Staples, Buxton; and on Wednesday morning, Bro. S. kindly furnished me a conveyance, and accompanied me on my journey to fulfil my last appointment in Poland.

On our way, we called on the Indians. Having entered into one of their dwellings, where were present six or seven persons, male and female. An elderly Indian, standing beside the table, and arranging some medicines, and doing them up in separate parcels, evidently to sell, first attracted our attention. Advancing toward him, and after a salutation, I thus addressed him: "There is a better world coming, where will be no sick, no death, and need no medicine." "Yes," said he, evidently understanding me. I then remarked, that I had recently visited the Narragansett Indians and Long Island Indians in conference, and spoke to them about that better world to come. Another Indian behind me, who was more disposed to converse, inquired, "You preacher, then?" "Yes," I answered; "I talk to people about that better world to come. Jesus soon coming to bring the better world." All present seemed to have their curiosity excited, and they began to converse together in their original tongue. I began again, "Jesus once on earth—crucified—dead—buried—arose again, and went away," (pointing to heaven.) "Yes," he replied. "Now Jesus coming again—time most nigh at hand—he is coming again to earth." Surprise was depicted on his countenance, and he spoke to the rest again in their original tongue; after which he evidently summoned up his courage and said, "Me no believe that." I endeavored then to convince him, and took out my Bible and read the testimony of the angels. He scrutinized it and me, and then remarked, "Me have Bible," "Roman Bible?" I found they were Catholics. I then answered, "Your Bible tells you Jesus coming again to save his people," &c. After exhorting them to be good, &c., I cast my eye toward heaven, and pointing upwards, said to them, "You will soon see Jesus coming yonder in clouds." "Soon see him coming!" And then we left, leaving the result with God, who has commissioned the gospel angel (Rev. 14th) to go to every nation, kindred, tongue, and people, and proclaim, "Fear God, and give glory to him; for the hour of his judgment is come."

Oh, how little faith do we find in the world, that Jesus will come personally again to earth!

The sentiment of almost all the world is couched in the simple expression of this red man of the forest—"Me no believe that." Says Peter, "Scoffers will come in the last days, saying, 'Where is the promise of his coming?'"

These Indians I found to be far less intelligent than those found in our State. There are very many belonging to the Narragansett and Long Island tribes that are intelligent Advent believers. It was by the faithful labors of our beloved Bro. Chapman that they first became interested in this truth.

Wednesday evening found us at the homestead of Bro. Staples, where he still has a mother surviving, though ninety-five years of age. An elder brother and two sisters, with this old lady, make up the family. They were not believers in the near Advent, but we hope that we left them less prejudiced against the subject. Our parting season the next day was one affecting to all our hearts. God grant that the interview may be sanctified to our eternal good, and that we may meet in that world, where "all tears shall be wiped from off all faces."

Thursday morning, after proceeding on our journey about a mile, in which I was exceedingly happy, so much so that I came near shouting at the top of my voice. We called on another brother of Bro. Staples, conversed with him and his family, sung, prayed, and left a few publications you gave me for distribution, as we had done elsewhere, and bid them adieu. Mr. Staples followed us out of his house, and remarked, "Never had I such a view, and such feelings concerning this subject;" and the sentence was closed by a flood of tears, which spoke the true feelings of his heart. We could but comfort him with the assurance, that Jesus Christ is our Rock and Salvation, and that he would shelter us from the gathering storm, if we flee to him for safety. The Lord save him and his dear family in that day, with all that love his appearing.

Thursday p. m., Dec. 9th.—We arrived safe in Poland, where was my last appointment in the "Herald." Here we met Bro. J. Turner, who was now home with his family. Our interview was pleasant, as we had a few weeks before been laboring together in several conferences in that State. Bro. T. gave me a cordial welcome, and aided me in my meetings. Friday and Saturday evenings, and on the Sabbath, we addressed the brethren and sisters, and all others disposed to hear, from the word of the Lord; and though the roads were bad, from the recent rains, yet we had a good attendance, and the Lord evidently was with us. This is an humble and devoted people. Their hospitality is truly commendable; like the patriarchs of old, they feel disposed to entertain strangers, knowing that some have entertained angels unwares. I have ever enjoyed a spiritual and refreshing season when I have been among them.

Now let me say to the brethren scattered abroad:—Let us labor for union in effort to promote this greatest of all causes. We are called in the providence of God to discharge this duty, to awaken the professed church and world to the awfully solemn and momentous fact, that "the great day,"—"the great and notable day of the Lord is near." I would that we could realize this truth more. Did we realize it as we should, there would be less of dissension, and our controversy on any parts of revelation would be carried on more in the spirit of meekness and love. We can be free to investigate, free to think, and free to express our views, and yet have love unfeigned in our hearts for our brethren. It is in this manner that we are to arrive at truth; and I hope, that so long as we profess to be the people of God, we shall never see fit to restrict, or circumscribe our investigations of God's word. "All Scripture is profitable."

Providence (R. I.), Dec. 18th, 1847.

Letter from Bro. Wm. Watkins.

Bro. Himes:—The recent visit of Bro. Hale was a most acceptable one. The brethren and sisters were delighted to see and hear him; and when the hour arrived to bid him a reluctant farewell, it was done with sorrowing hearts and moistened eyes, lest they should here see his face no more, nor again be blessed with his labors of love. He came to us "in the fullness of the blessing of the gospel of peace," and the result has been, on the part of the church, a stirring up to renewed diligence, and to a closer walk with God. His visit cannot be forgotten, and the prayers of the brethren and sisters will accompany him wherever he may go.

But to the object of this epistle. Bro. Hale, in the course of his lectures, gave an exposition of the great events brought to view in the 13th and 14th of Revelations, and also of the 8th v. of the 18th chapter, decidedly, to my mind, the most lucid, comprehensive, and harmonious of all that had hitherto fell upon my ear, or met my eye. And when I reflect upon the wants and trials of the little flock, scattered over a wide extent of territory, many of them denied the privilege of hearing the living speaker,—and to whom these expositions would be meat in due season,—I am constrained to suggest, if the means can be obtained, the publication of the views alluded to in pamphlet form. I have often had serious misgivings as to the soundness of those views which

are at this time looking in the future for the fulfillment of certain predicted events, closely connected with the Second Advent, and which, it is more than probable, are, for the most part, in the past. In regard to this matter, I think Bro. Hale's lectures would settle many minds, and stimulate them to increased and unabated vigilance in regard to the return of the Nobleman, lest coming suddenly, he should find them sleeping. Again, as the extraordinary career of Napoleon was, doubtless, a subject of prophecy, and as many have not found it convenient to obtain or read his eventful history, as published by different writers, a pamphlet, embodying those striking incidents of his life which answer the prophetic description, seems to be at this time a desideratum, and would doubtless prove, to the Bible student, a most invaluable acquisition. Shall we have such a one? I pause for an answer.

The warning contained in the "Pittsburg Catholic" of the 27th ult. in reference to the coming judgment, and re-published in the "Advent Herald" of the 11th inst., may be regarded as a very impressive testimony to the truth for which we suffer. Few Protestant religious periodicals would dare to speak even thus cautiously, lest it should be thought they were infected with what is termed "Millerism."—Jest it should be thought they were so insane as to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Alas for them!—they have the praise of men more than the praise of God. Through the force of circumstances, they are compelled either to faithfully warn the people of the approaching judgment, and, consequently, suffer all the odium inseparable from the discharge of that duty; or they must assume a position that virtually says, "My Lord delayeth his coming," and thus bring upon themselves the blood of souls, and incur the doom of the unfaithful servant. And it is a lamentable fact, that the latter alternative is generally adopted. Some appear as if they could compound the matter with the great Head of the church. Being unable to close their eyes to the ominous indications around them, they would quiet the clamors of conscience by so warning the people as not to lose their reputation. They will give the warning in one breath, and in the next neutralize it by a pusillanimous disclaimer of "Millerism." Apostolic fidelity and primitive Christianity are stigmatized with opprobrious epithets, and thus held up to the contempt of all, until the moral declension in the professing church of Christ, and the abounding of every species of iniquity, have become so alarmingly prevalent, that we cannot but ask, with our adorable Redeemer, "When the Son of man cometh, shall he find faith on the earth?"

Baltimore, Dec. 17th, 1847.

Sister ANNA REDFIELD writes from Middletown (Pa.), Dec. 7th, 1847:—

Dear Bro. Himes:—You seem anxious to understand the views entertained by the persons to whom your paper is sent, or at least, to know whether feelings of Christian sympathy are entertained by them. Permit me, therefore, to say, that when I first heard this doctrine was being held forth by a class of individuals, I set it down for granted that they would prove to be like the Mormons. And although there had been a couple of papers sent to the house, I did not care to look over them, until I heard that Mr. Hale was coming here to preach. This was in the winter of 1842. As I then wished to know more of the doctrine, I read, and found that it was different from my anticipations. I went to hear Mr. H., and before he was done, I became a convert to the belief in the speedy coming of Christ,—yes, a firm convert. When I went to hear, I tried to do so with an unprejudiced mind; and finding his arguments to be convincing, I gave myself right up into the hands of my heavenly Father, as I have always found it best to do. The result was, I found the approval of God in the course I pursued; and this to his children is everything; for he has graciously promised, that if we seek the kingdom of heaven and its righteousness, everything else shall be added thereto.

It matters little to us whether the dead are conscious or unconscious;—perhaps we may never die; but if we should, our heavenly Father will do just what is right with us. And O how changed the scene when we drop this veil of mortality! Well may we long to hail our Jesus, for then shall we forever be done with contentions, spirits, who would engender strife.

You talk of enlarging the "Herald." May heaven's blessing rest upon it, and may its columns be enriched with such matters as shall promote holiness, and thereby fit us for the kingdom.

THE POOR.—As a specimen of the way in which some have to struggle, we give the following from one to whom we are happy to send the "Herald" free. A sister writes:—

Last year was a scene of continual sickness in my family. I was taken sick first, then one child after another; and then my husband sickened, and died the 5th of Feb. last. I was out of provision, wood, &c. I divided all my money, with which I got half a dollar's worth of butter, ditto of sugar, twenty-five cents' worth of tea, twelve and a half cents' worth of candles, and had thirty

cents to get some meat; one of my neighbors let me have three bushels of wheat. With that small beginning, I have been enabled to keep my family together, which consists of six daughters, five under twelve years of age. The property was all sold at public auction the last day of November, for only six dollars more than the encumbrances. I have the privilege of staying in the house for the present. I sometimes murmur, and say to myself, Why this change in my circumstances? God knows that I would cheerfully cast in my mite to his treasury. But what can I do, with only my own hands, to support such a family? My trust is in God alone, who has promised to be the widow's God, and a Father to the fatherless. Often I say to my little ones, "Look on and see the mysteries of Providence." God has raised up friends unexpectedly.—The same God that Elijah trusted in is my only hope.

R. D.

Bro. REUBEN STARKWEATHER writes from Binghamton (N. Y.), Dec. 15th, 1847:—

Dear Bro. Himes:—I still feel an interest in the Advent truth, and I receive much valuable instruction from your paper. But I lament the influence of the enemy which causes divisions, and sets some up to judge of things before the time. O, how vain for vile man to study to arrange the work of God, or to limit the Almighty, or even to comprehend what he has said of himself. But proud man is prone to set himself up, and strive to make his wisdom shine above that of others. But it pleases me to see a person professing to have the spirit of Christ, keep humble; for the Savior made himself of no reputation, and took the form of a servant. I feel that it would be much better for us all, in speaking of what God has to do, to make use of the expressions he has used, and not add to nor diminish by our own notions or conceptions. But as to ourselves, we should search close, and understand the spirit and moving principle of every thought and desire, and teach, and exhort, and warn, and encourage, with all patience and perseverance. Dear brethren, I hope God will give you wisdom, grace, humility, with perseverance, that you may continue to the end, and help me and all who need your encouragement.

Bro. R. T. HARMAN writes from Bainbridge (Pa.) Dec. 11th, 1847:—

Dear Bro. Himes:—There are but few Adventists in this vicinity at the present time, owing, probably, to there having been no Advent preacher this way for a long time. I have not heard an Advent sermon for more than a year. All I hear on the subject of the coming One, I hear from the Advent papers, and I thank the Lord for the light they shed on the Scriptures of divine truth.

I hope the Lord will sustain you in the good cause you are engaged in, until his appearing and kingdom. You have much to endure, but the grace of God shall bear you through all your trials and conflicts, if you only keep near the feet of Jesus. Let us try and be humble, and bear reproach with our Master without murmuring. Our light afflictions here, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory in the world to come, if we only live near to Jesus, and try to glorify him. Your brother in love, waiting for Jesus.

Bro. B. F. BROWNELL writes from Esperance (N. Y.), Dec. 15th, 1847:—

It is said in this place, and by a Methodist minister, that Bro. Miller has made by his speculations enough to buy a valuable farm, and that he (the minister) is knowing to Bro. M.'s paying for it from his gains. If this is not the fact, please inform us of the truth. We do not credit it, as we have heard so much of the like that has been untrue. The object of the individual alluded to appears to be to do all the hurt he can to the Advent cause; and the consequence is, death all around us. He manifests much sympathy for us, because, he says, we have been led astray. But we bless God that we have not followed cunningly devised fables, neither have we been left in the dark. We ask your sympathy and prayers in this time of trial.

[NOTE.—Instead of Mr. Miller's having made money enough to buy a farm, he has spent so much in the cause, that he has had to sell one half of the farm he owned before he gave his views of the Advent.—Ed.]

OBITUARY.

"Blessed are the dead who die in the Lord." DIED, in North Scituate, R. I., of scarlet fever, ALVA W. PRAY, son of H. W. and Hannah A. Pray, aged three years and seven months. His sickness was short—but two days. He was an amiable little boy, and was loved by all who knew him. He attended the Advent Sunday school, and would often speak of the coming of the Lord with much interest for one so young. But he has fallen, and awaits the resurrection, when we trust to meet him, with all the rest of God's people, in immortal bloom, to die no more. Bro. O. R. Fassett preached a funeral sermon from 1 Pet. 1:24, 25, portraying, with much interest to the hearers, the resurrection as the crowning point and consummation of the Christian's hope.

H. W. F.

Summary.

On Saturday afternoon, the 18th inst., Frances A., daughter of Mr. Cushing Baker, of the hotel known as the Ulica House, situate in the vicinity of the Worcester Railroad depot, went into the store adjoining, in which her brother was employed, and while in the fourth story, fell through a scuttle, a distance of nearly fifty feet to the floor. In the fall she was horribly mutilated, her collar bone and one arm broken, her jaw dislocated, her teeth knocked out, and she was otherwise injured internally, so that she died in about an hour after the accident. Her mother and brother were witnesses of the accident.

The Expresses which left Kingston and Montreal on Saturday, with letters, packages, and specie, to be forwarded by the steamer, were seized at Burlington, Vt., by the Custom-house officers, for violations of the post-office and revenue laws. This event will probably bring our post-office contentions with England to an issue.

How many a man hates his neighbor for no other reason, than because he knows he deserves himself to be hated by him.

George Tribble, Jr., was shot through the head, by the accidental discharge of a gun in the hands of Dr. W. W. Freeman, while hunting prairie birds near Spencerburg. He died immediately from the effects of the shot. He was a very correct, worthy young man.

A lad named James Campbell was drowned in the dock at the Boston and Maine Railroad wharf.

William Johnson, colored steward of bark Lawrence, jumped overboard from that vessel on the night of the 8th inst., while on the passage from Boston to Baltimore, and was drowned.

Three fire rioters were sentenced to the County prison in Philadelphia, the 18th inst., by Judge Kelley—one for a period of eighteen months, and the other two each for four months.

Two children died of hydrophobia last week near May's Landing, Atlantic County, N. J., having been bitten by a dog.

A young man named Heath, of Gardiner, lost two of his fingers of the left hand recently, at the factory of the Portland Company. A saw struck a ring on his little finger, turned his hand over, and took off his first and second fingers.

The hope of happiness is a bridge woven out of sunbeams and the colors of the rainbow, which carries us over the frightful chasm of death.

John Wilson, driver of the mail-stage between Unionville and Painesville, Ohio, has been arrested on a charge of having robbed the mail some time since.

In Taunton, Mr. S. B. King was knocked down in the evening near his house, and severely wounded. The "Democrat" records other instances of personal attacks, besides several burglaries, to prove that crime is on the increase in Taunton.

Hannah Smith, colored, aged 40, dropped dead in Myrtle-street, in a fit.

The Cathedral of Salisbury, England, has in it as many windows as there are days in the year, and as many marble pillars as weeks, and as many doors as months.

It is estimated that the corn crop of the present season will exceed 500,000,000 bushels—an amount greatly exceeding that of any previous year.

Owen Mills, machinist, committed suicide in Providence by cutting his throat.

Of the one hundred and fifty Hollanders on board the Phoenix, lost on Lake Champlain, only 25 were saved.

An Irish laborer, named Barrett, was instantly killed at the railroad bridge on the Presumpscot river, Maine, by the fall of a stone which he was hoisting.

Henry Turner's hot-house, in Toronto, was burnt, with 2000 valuable plants and grape-vines, in a bearing state.

Defence often shrinks and withers as much upon the approach of intimacy, as the sensitive plant does upon the touch of one's finger.

The French writer Charles de Beigne, in speaking of our railroads, says—"They farrow the country, and are just substantial enough to render the chances of arrival or non-arrival at their destination equal." This is not so bad as locking the passengers within the cars, and burning them to death, as they do upon the French railroads.

Died in Lunenburg on the 14th inst. Mrs. Elizabeth Jackman, aged about eighty years. She was stricken with palsy, and is said to have laid forty days without partaking of a morsel of food.

Mr. Rumps, a German merchant of Boston, has absconded, leaving debts unpaid to the amount of \$100,000.

Professor Phelps, of William and Mary College, Va., lately challenged the President of that institution to mortal combat, which challenge was accepted; but the meeting was prevented by the interference of friends.

One of the two prisoners has confessed the murder of Richard Freeman, at Great Falls, N. H., and implicates the tavern keeper's son, Fernand, who had been examined and discharged, but has been re-arrested.

M. Tazini's gin-house, and 100 bales of cotton, were burnt in Natchitoches, La. Loss, \$6000.

Ivey, who murdered Mr. Echols, opposite Fort Smith, in 1840, and who has been at large ever since, was arrested a few days ago in the Choctaw nation, and taken to Little Rock for trial.

Colonel A. M. Winn, of Vicksburg, has been acquitted of the murder of H. H. Finney.

On Sunday, the 12th, it was so dark in Cincinnati at nine o'clock in the morning, that faces could not be recognized at a greater distance than two yards.

The freshets in Ohio have occasioned great loss of lumber, grain, and cattle, and suffering among many people driven from their homes. Some lives also have been lost.

The Boston "Pilot" says, that a Miss Beecher, who went to the West to convert the Catholics, under the patronage of Governor Shute, of Vermont, has become a Catholic, and is about to enter the convent of Notre Dame.

True goodness of heart nourishes itself on the good which it does to others. The good love him to whom they do good, as the bad hate whom they have injured.

A few days since a man was walking along the track of the railroad between Newark and Jersey city, and being intoxicated, he could not get off the track when a train of cars came along. He was knocked down, and his skull was crushed in a shocking manner.

Accounts from Santa Fe of October 20th state, that 1500 American troops had been despatched against Chihuahua. The troops halted at Albuquerque, to wait for reinforcements. It was rumored that there was a strong Mexican force at El Paso. Several recruiting officers had arrived at St. Louis, for the purpose of obtaining 800 troops to reinforce the army at Santa Fe.

We learn from the Catholic Almanac for 1845, that the Catholic population of this country is estimated at 1,190,700. Within the United States there are three Catholic archbishops, 24 bishops, 890 priests, and 907 churches. Twenty priests died last year. There has been, in the same period of time, an accession of 76 to the number of priests, and 95 additional churches have been erected or dedicated.

Small pox is prevailing to a serious extent at Watford, Vermont.

John Miller, a colored West Indian boy, 18 years old, was drowned by falling into an ice-hole in south mill-pond, Salem, while skating.

News from Yucatan speak of a battle that took place on the 16th of November between the revolutionary forces, 1800 strong, and 1000 troops under Bazarzo, in which the latter were victorious. The revolutionists then attacked Valladolid, and after three hours' hard fighting, were driven back.

A body of Indians, to the number of 5000, had taken possession of Tyosuco, after twenty-six hours' fighting. 15,000 Indians were in arms. Business was paralyzed, and the inhabitants in great consternation.

In Derby, Ct., John W. Derby, a young man, fell upon a sharp stone, receiving a contusion near the liver, of which he died the next day. He was gunning, but this accident cannot be laid to the use of fire-arms.

In Springfield, Dr. W. H. Cleveland was kicked by his horse between the eyes, his skull fractured, and the optic nerves injured so as to destroy his sight; but he will probably recover.

Edward Bradshaw, of Bristol, England, second officer of British ship Syria, was precipitated from the mizen cross-tree upon deck, by the fall of the topmast, and killed instantly, at Savannah, on the 17th.

The railroad bridge at Plainfield, Ohio, was washed away by the flood, and nearly the whole of Portsmouth was under water on the 16th.

A daughter of Judge Cushman, of Troy, was knocked down by a sleigh, and badly injured, in Albany.

A person employed at the Roxbury Chemical Works, but whose name we were unable to ascertain, while walking across a plank which was placed over a large kettle of boiling alum, accidentally fell into the kettle below.

He lived about nine hours afterwards in the most intense agony, when death put an end to his sufferings. When the clothes were removed from his body, large pieces of flesh adhered and came off with them.

Almon Goodnow, a large manufacturer of wooden pails, was drowned accidentally in Hinsdale, N. H.

Tutor Goodrich, of Yale College, who was knocked down by a blow upon the head from an iron bar, is not expected to live. The ball of Ewing and Tower, arrested as the perpetrators, has been raised to eight thousand dollars each, which they could not procure, and they are both in prison.

William Kelley, the keeper of the elephant Columba, died of his wounds on Saturday morning.

John B. Wetherell, sergeant of marines, lately from Monterey, died on Sunday morning in New York, of four doses of tartar emetic, which he took one after another, without producing vomiting.

The model artists were arrested at Puteaux, New York, for their improper exhibitions on Sunday night, and held to bail on Monday in one hundred dollars each to keep the Sabbath.

Without established principles, our feelings contend against evil, as an army without a leader, and are far oftener vanquished than victorious.

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing the grounds of it.

In Hagerstown, Md., Daniel Middlekauff, a respectable merchant, hung himself in his garret. Cause unknown.

Jacob Bryant was killed near Jacksonville, La., by a female slave whom he was attempting to punish. She cut open his head with a knife. L. Wideman, a respectable planter of Abbeville district, South Carolina, has been murdered by his negroes.

It was Newbern, in Green county, Ala., that was demolished. The tornado was from the south-west, and prostrated houses, mills, trees, and fences. There was also a great freshet, and the Huntsviller road impassable.

The arrest of Worth, Pillow, and Duncan is confirmed, for the reasons before given, the original difficulty being letters written to the United States, and the announcement of Pillow that he would appeal from the decision of Scott.

CASE OF BRO. BENNETT.—We insert the following notice from Bro. Cummings, in the fervent hope that an impartial council will do justice in this long-neglected case. Our columns have been open to Bro. B. for some years, in order that he might make an explanation of his course. But we have waited in vain for him to fulfil his promise to do so. May God give our brethren wisdom to do what is right in this matter.

Dear Bro. Himes:—I am at home again. I had a good time with the dear saints on my way through Massachusetts, New Hampshire, and Vermont. I find that the cause is suffering in many places, in consequence of reports concerning Bro. J. G. Bennett. I think it important that something should be done in this matter; and if he be guilty, that it should be made known. A committee has been chosen to investigate the matter, and report thereon; but as yet nothing has been accomplished. I saw Bro. Eastman, who is one of the committee, at Claremont, who said he thought he had done the best and all he could; and by his urgent request, as well as that of others, and from a deep sense of my own duty, I make this request through the "Herald," that Bro. Bennett, and all who feel an interest in this matter, meet at Claremont, N. H., the second Wednesday in February, at 1 o'clock P. M., to ascertain the facts in the case. It is expected that those brethren who have knowledge of any facts bearing on the matter, will, if possible, attend; but if they cannot attend, it is hoped they will forward by letter, in time for this meeting, all that they know in the case. Direct to me, Claremont, N. H.

It, after all that has been said, after all the anxiety that has been manifested, brethren will not be at the trouble of furnishing the required information, it will be expected that their charges will have no weight after the contemplated meeting. Come, brethren, let us act upon this case in love, according to the Scriptures. There will be some expense attending this meeting, which I doubt not will be met by the friends.

J. CUMMINGS.

TOUR IN MAINE.—Within the last nine days, we have visited Gardiner, Hallowell, South China, Richmond, Richmond Corner, and Topsham. We delivered from one to four lectures in each place, to very candid, and in most cases large audiences. Though quite ill a part of the time, we gave eighteen lectures. We have rarely witnessed more interest to hear the word of God. A wide and "effectual door" is open in Maine. The brethren we met with are firm in the faith, devoted to the interests of practical godliness, and are generous in support of the faithful heralds of the cross. We sincerely thank them for their confidence and hearty support in our endeavors to promote the cause of our coming King among them. The Lord reward and bless them.

BUSINESS NOTES.

J. Howell, \$3 50.—It balanced the account.
J. Clark, G. Randall, J. C. Stoddard (\$1, v 11), A. W. Day, C. Howe, Z. Cutting, L. Wheeler, S. S. Mitchell, S. Payne, J. P. Osgood, K. Moran, D. DeLum, A. P. Smith, H. L. Bradley, C. Preston, J. Garney, J. Studley.—We shall continue your papers.

A. Dodge, \$8.—It pays for four more, which we have sent you directed, to Jackson, Mich.

J. W. Horton.—It did not come. We have credited it to end of v 13, and sent the back Nos.

I. H. Shipman.—Yes.
L. Farrington, \$3.—It pays to August 1st, 1849.—end of v 17. Have sent the Tract.

T. Eddy, \$2.—It pays the money for v 13 and 14, and leaves two dollars due from William Montgomery.

R. Harley.—Will send the book, if you will direct us how.

H. Robbins.—It was not received; but we will lose it, and credit J. H. Gridley two dollars, 384; H. Baker two dollars, v 14; P. Harmony one dollar, 370; T. Hasbary, 50 cts., v 14; H. Robbins 50 cts., 313. We cannot understand why so much should miscarry. It is always best to send in small sums, and oftener, and then if it miscarry, the loss is less. Have sent you 10 copies of Addition to Supplement.

E. Morse.—It was received. We have sent you the paper acknowledging it.

J. Pulsifer.—Received. Very much obliged.

E. Good.—Have marked you to end of v 15.

A. Bowen, \$2 50.—According to our books, you owe us three dollars more; but we have credited you to end of v 14.

DELINQUENTS.

Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.

Previous delinquencies. \$502 16

The Postmaster of Berkshire, Vt., informs that the papers sent to T. MINERS and SILAS JOHNSON are not called for. The former owes eight dollars, and the latter nine! 17 00

Total delinquencies since June 1st, 1846. 579 16

NOVA SCOTIA MISSION.

M. Christie. 2 00

S. C. Berry. 1 00

DONATIONS TO SEND THE "HERALD" TO THE POOR. R. Harley. 5 00

APPOINTMENTS.

The Lord willing, I will preach at Lawrence evening of Jan. 3d; Haverhill, 4th, evening; Newton, 5th, do; Kensington, 6th, do; Kingston, 7th, do; Lee, Union meeting-house, Sabbath, the 9th; Londonderry, 14th, evening; Manchester, 16th, over Sabbath; and 15th, evening; 18th, evening; 20th, 9th-Mt. Street, 19th, do; North Attleboro', from the 20th to 23d; Providence, R. I., from the 26th to the 30th; N. Scituate and vicinity, commencing the evening of Feb. 3d. I will spend two weeks there, as the brethren may please to arrange. I. H. GATES.

Providence permitting, Bro. Himes will commence a course of lectures in Worcester, Mass., the first Sabbath in January, to continue till Friday afternoon and evening, at Warren Hall, on Pearl-street. Friends from abroad are invited to attend. Elder M. STODDARD; B. N. CHILDS; H. PARKER; D. F. WETHERBEE.

There will be a Conference at the Union meeting-house in Lee, N. H., to commence on Friday, Jan. 7th, at 10 A. M., and continue over the Sabbath. J. B. LEVY; S. HALSEY.

The Lord willing, I will preach in the following places, each meeting commencing (except at Athol) at 6 P. M.: Grafton, Vt., Jan. 5th; W. Apple, N. H., 6th; Vernon, 9th, and 9th; Northfield, Mass., 10th; Erving, Vt., 8th and 9th; Northfield Mountain, 12th; Athol, 13th, at 1 P. M.; Montague, 14th; Ashfield, 15th and 16th. R. V. LYON.

Providence permitting, I will preach in Landaff, N. H., Sunday, Jan. 8th; Sugar Hill, Sunday, 16th; Stratford, Vt., evening of the 19th; Tunbridge, evening of the 21st, where Bro. Eaton may appoint; East Bethel, Sunday, the 23d. W. H. EASTMAN.

Providence permitting, I will meet with the brethren in Pittsfield, N. H., the 4th Sunday in January. And if the brethren think proper to make an appointment for Saturday evening previous, I will endeavor to attend. T. M. FEEBLE.

The Lord willing, there will be a Conference in the city of Providence, R. I., commencing Sunday, January 9th, and continue till Thursday evening, the 13th. Bro. Himes will be in attendance, and other ministering brethren, who can make it convenient, are also solicited to be present. Our brethren generally in this State, and the neighboring towns in Massachusetts, we hope will be interested in this appointment. The Lord grant us his divine presence and power. (By order of the church in Providence.) O. R. FASSETT.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; Its Hope of the World's Conversion Fulfilled." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

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No. 5.—"Wm. Miller's Apology and Defence." 26 pp. Price as above.

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WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"A CATECHISM upon the Prophetic System of the Scriptures." By J. Scott, author of "Outlines of Prophecy," and "First Root of Popery." &c. Price, 62 1/2 cts.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

Receipts for the Week ending Dec. 29.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it if credited.

A. Clapp (on acc't)—\$4 50.—C. M. Chandler, 339; J. Tarble, v 14; M. Prentiss, 365—each 50 cts.; J. Brown—25 cts.—F. R. Wilkins, 365; J. R. Delano, v 14; E. Bowman—each \$2 50.—W. Weeks, v 13; J. A. Cushing, v 15; S. B. Mead, 360; R. Schellhorn, v 14; H. Healey, v 14; A. G. Brown, 370; Wm. Scott, 369; P. Denmore, v 16; L. Shatton, v 14; F. Smith, v 15; S. B. Goff, v 15; I. F. Badlow, v 14; M. Birkby, v 15; A. for E. G. Cronin, 361; (C. A. D.) v 15; F. Allen, v 14; A. Stacey, 332; J. Nash, v 13; J. Schlager, v 14; J. Slater, v 12; A. N. Bentley, v 14; V. Wheeler, v 15; C. H. Fuller, v 15; L. Robins, v 15; I. H. Smith, 316; J. Jones, v 14; P. Eldred, v 14; B. Ives, v 14; D. M. Jones, v 14; S. Campbell, v 14; E. Cooley, v 15; W. Weeks, v 14; S. W. Adams, v 14; D. Blood, v 14; O. Jones, v 14; S. M. Carr & S. Chisum, 365; Wm. Pullin, v 15; C. H. Robinson, 311; Elder A. Rollins, v 14; W. C. McKim, v 14; I. Coombs, 391; J. B. Larabee, 366; G. Howland, 360—each \$1.—E. Treadwell, v 14; S. Babcock, v 13; G. L. McKinney, v 13; A. K. Clark, v 16; S. Mitchell, v 14; D. Robinson, v 13; J. Umberhild, 369; M. Tower, v 15; M. Christie, 365; E. Burnham, v 14; W. A. Mathews, v 14; Wm. Hawks, v 14; Wm. P. Gardner, v 16; M. R. Paine, 364; E. B. Gilmley, v 14; Westcott & Gardner, v 16; Mrs. H. Eaton, v 16; S. Judson, 399; L. H. Cole, v 14; J. Morse, v 14; S. Cressy, v 14; J. Pratten, v 14; Wm. Whiting, 358; J. Higgins, v 14; P. M. Fols, v 14—each \$2.—L. O. (on account); J. Smith, jr., v 15; J. M. Hale, 360; S. Fuller, 346; D. Wilson, 372; S. A. Beers, v 14; M. Putnam, v 15; S. Curtis, v 15; C. Kelsey, 313; J. Sanders, v 14; W. Babbitt, v 14; D. Babbitt, v 14; J. King, v 13; N. R. Kidder, v 15; S. Babbitt, v 14; S. Ridout, 395—each \$3.—S. 370; H. Caswell, v 14; B. Bancroft, v 14; Albert Hand, 360; Rev. J. Lewis, v 14; S. 370—each \$4.—H. W. Hooper, v 14; Mrs. S. Wilder, v 15; S. Titus, v 14; J. Wilder, v 12; G. Keniston, v 14; A. P. Barringer (on account)—Yes—each \$5.—A. Mott, 365; P. B. Powell, 334—each \$6.—RECEIPTS FOR "CHILDREN'S HERALD." Mrs. H. Eaton, 24; S. Judson, 24; J. J. Whitman, 24; S. C. Berry, 24; G. Howland (two copies, 50 cts.); W. C. Hall—each 25 cts.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 23.

BOSTON, SATURDAY, JANUARY 8, 1848.

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office, should be directed to "J. V. HIMES, Boston,
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money is forwarded.

On the Death of an Only Sister.

BRO. HIMES:—Will you be kind enough to put these
lines in your paper?—they are on the death of a young
lady who died suddenly. I will write them as I should
like to have them put in.

Sister, thou art gone; the sight of thy sorrow is o'er;
We see thee in anguish no more.
Thy wearisome body—inanimate clay—
Is sleeping in silence, and mouldering away.
Thy songs are not vocal in this vale of tears—
She sings where the Saviour in glory appears;
Unites with the voices of infancy there,
The objects of love and affection while here.
Her spirit is clothed in the robes of the just,
And dwells where the weary are ever at rest.
Her partner in life, and parents and brothers,
Have witnessed the strength of her love for the truth.
Her last look of friendship in that short sickness,
On memory's fair tablet will ever remain.
But now she is gone to the mansions above,
And sings near the fountain of light and of life.
O, then may her friends to the Saviour repair,
And find consolations abundantly there;
His mercies are rich, and his promise is sure,
His blessings unbounded—forever endure.
The day-star is dawning—the morning is near—
And soon we shall all in his presence appear.
Leicester, Dec. 21st, 1847.

A FRIEND

The Condition of Ireland.

"Blood flows in Ireland. Victim after
victim falls beneath the Celtic custom of
Thuggee, which really seems at present
to select for its sacrifices the best men in
the land. So atrocious is the record of
these daily crimes, as to suggest a belief
that there must be exaggeration in the
statements; but we are assured, on the
most trustworthy information, that the ac-
counts are softened rather than exagger-
ated—that circumstances of ruffianism
are suppressed or passed over in silence,
and that many a dead body is thrown into
a bog without even a mention of the
murder.

"The Irish Thuggee transcends the In-
dian, inasmuch as it is unaccompanied
by a robbery to enrich the assassin. Nei-
ther is it revenge; for in many recent
instances the victim was an acknowledged
benefactor. It is but the vent for a wan-
ton delight in blood. But there is a sort
of uniformity in the overt acts, which in-
dicates some organized system; by anal-
ogy it is guessed to be a sort of White-
boy conspiracy; but what the exact na-
ture of the machinery is, remains a mys-
tery. Some remarkable facts, however,
are patent to the view, and it is impossi-
ble not to put them together.

"On Sunday last there was a great
meeting at Cashel, to agitate the question
of tenant-right; Mr. John O'Connell,
would be leader of the party opposed to
open 'physical force' repealers, was a
prominent spokesman; but the most nota-
ble was a Roman Catholic clergyman,
whose station in his church is such as to
constitute him a type and example of his
class.

"At this Cashel meeting, Archdeacon

Laffan panegyricized 'the Tipperary men,'
and vituperated 'the Saxon;' and among
his vituperative remarks was this one—If
in the victualling department John Bull
suffered one fifth of the privations to
which the Tipperary men were subject, if
he had courage enough he would stand
upon one side and shoot the first man he
would meet with a decent coat on his
back. But the Saxon has not the cou-
rage to do anything like a man.' We do
not know whether these words would
warrant a civil prosecution, because they
may not be a direct incitement to a
specific criminal act; but we should think
that in any other province of the Romish
church, they would subject the utterer to
ecclesiastical discipline.

"They appear to be, at the best, the
manifestation of a genuine opinion that
the Irish custom of standing on one side
and shooting 'the first man' whose overt
act is having 'a decent coat on his back,'
is praise-worthy, manly, and in favorable
contrast with the habits of Englishmen.
Monstrous and preposterous as such an
opinion may be, we have no right to as-
sume that it is affected on the part of
Archdeacon Laffan—that it is any other
than the opinion naturally arising from
his education, and the common sentiment
of the community among which he lives.
Noting the constant practice of assassi-
nation, and the notorious practice of de-
nunciation from the altar, we have no
right to assume that the gentleman who
bears the title of 'Venerable Archdeacon,'
is singular in his opinion.

"To apply the general opinions ex-
pressed by the Celtic priest, the case of
Major Mahon will illustrate its practical
working. Major Mahon was one of those
few landlords in Ireland who possessed
both the will and the means to fulfil advice
frequently thrown out in England, that
his class should strive to raise the char-
acter of agriculture on their estates, and
thus elevate the condition of their resi-
dent tenants; at the same time providing
for those who might be removed in the
process. Major Mahon did this; he re-
moved many tenants, but he set apart a
large sum yearly—£3,500, we believe—to
aid them in emigrating. He had this
autumn given notice of ejectment to a
considerable number of tenants; the no-
tice being delivered pro forma as a step
necessary to ulterior proceedings; but it
was accompanied by an intimation that
the tenants should be undisturbed through-
out the winter, and that in the spring
they should be aided to emigrate. This
was quite satisfactory to the tenants.

"Major Mahon addressed them per-
sonally, from his carriage, explaining his
views; and they expressed their satisfac-
tion, with Irish enthusiasm. On that
spot he was murdered. For, however
warm the gratitude of an Irish peasant
may be, he owes another allegiance. In
a chapel of the district this beneficent
landlord was denounced as an 'extermin-
ator,' with many harsh expressions; and
the priest wound up his denunciation in

these words—'He is worse than Crom-
well; and yet he lives!' Coming out of
that chapel, that Sunday, one of the con-
gregation said to another—'If he lives a
month after this, he is immortal!' He
was shot on the Monday.

"As Archdeacon Laffan's opinion is
not singular, so neither is Major Mahon's
case. Our columns teem with stories of
bloodshed. In one case a little girl
played the part of jackall to the murder-
ers; this complicity of children is an old
trait of murder in Ireland, and it shows
how a training to Thuggee is a part of
education.

"Why should the priests regard con-
duct like Major Mahon's as wicked? Mar-
vellous as such a distorted perception may
seem, there does happen to be one reason;
emigration removes the paymasters of
the priests; in that respect Major Mahon
was spending £3500 a year in reducing
the numbers of the Romish flocks on his
estate.

"Do not let us be misunderstood; we
do not mean to insinuate that the priests
incite the murder of landlords to keep
down emigration. What the facts before
us seem to show is, that murder is regard-
ed as a meritorious act, that opinion not
being exclusively held by priests, but be-
ing general; that benevolent landlords, if
they are improving landlords, are obnox-
ious to dislike; that they are denounced
from the altar; that murder follows; that
whole congregations, including children,
are accessories before the fact."

We give a more extended extract from
the speech of Archdeacon Laffan, in proof
of what we have said concerning the
moral disorganization of the Irish people.
If such sentiments are avowed by a digni-
tary of the church, it is easy to imagine
how they must be cherished and acted on
by the laity:—

"He looked around him, and he saw
an assemblage of his brother Tipperary
men—the good and the noble-hearted,
though perhaps excitable Tipperary men
—(Cheers)—who were called by the En-
glishmen, murderers—(Groans.) The
Saxon scoundrel, with his bellyfull of
Irish meat, could very well afford to call
his poor, honest, starving fellow-country-
men, savages and assassins; but if in the
victualling department John Bull suffered
one-fifth of the privations to which the
Tipperary men were subject, if he had
courage enough, he would stand upon
one side and shoot the first man he would
meet with a decent coat upon his back—
(Cheers.) But the Saxon had not cou-
rage to do any thing like a man—he
grows like a hungry tiger. Look to that
fertile valley teeming with luxuriance and
beauty beneath our eyes—taking in the
richness of the district to the Devil's
Bit, and from Barnane to the princely
Shannon—inhabited by as fine a race of
men, and by as lovely and virtuous a race
of women, as any to be found in the
world; with all this richness, all this

beauty, and all this goodness, what was
it that made Tipperary so often a scene
of blood?

"The cause was evident to all men's
eyes; landlordism was the demon that
blasted what was meant for happiness—
landlordism which, without mercy, would
level the hovels of the poor man—which
had sent the bone and sinew of the land
to fertilize and enrich the forests and prai-
ries of America—which had sent the poor
man to starve in work-houses, or to die
by the road-side beneath the canopy of
heaven, and under the rain which God
had sent to fertilize the earth. Did he
stand up in defence of the murderer?
God forbid! He had ever preached, as
far as his humble intellect could direct,
and with all the sincerity and energy with
which his soul was animated, that the
blood of man cried to heaven for ven-
geance, and that sooner or later the mur-
derer would come to his own destruction.

* * * He was an advocate for peace.
They were assembled to-day to call upon
the British Parliament, and say to them,
'Come, if your Saxon hearts be insensi-
ble to the miseries of the poor of Ireland,
do not be insensible to the lives of the
landlords. Stand up in the House of
Commons, and do justice between the
landlord and the tenant. Every acre of
land in Ireland was set beyond its value
—the screw was put upon it. * *

"Once before he had implored the il-
lustrious father of the gentleman whom
they had all heard with such delight on
the same subject; he had said to him,
'Do, for God's sake, exert your power in
the House to have a law made to protect
the landlord from the vengeance of the
tenant. If you do not, there is no know-
ing where oppression may stop on the one
side, and madness on the other—there is
no calculating to what extremes they may
be driven; though good in heart, their
exasperated feelings will overcome their
goodness.' The Liberator tried to do so;
but he was cried down by the beastly bel-
lowings of a set of fellows in the Saxon
House of Commons, dressed like gentle-
men, but really ragamuffins in character."

The Irish papers supply some remark-
able illustrations of the mode in which
landlords are accused of "extermination."
One case is that of Mr. Ussher, who has
been at two periods denounced from the
altar, and whose case is narrated in detail
by the Dublin "Evening Mail":—

"Mr. Ussher inherited from his father
the estate of Ballysaggart, near Lismore.
At the period of Mr. Ussher's obtaining
possession of it, he found it a vast tract,
principally mountain land, with a front-
age to the Blackwater, along the banks of
which a few acres of good land lay; the
whole of the remainder, to the amount of
nearly eight thousand acres, consisted of
heath and gorse, or furze, all reclaimable,
but at that period in a state of nature, or
nearly so. Thirty years ago, Mr. Ussher
undertook the Herculean task of rendering

this barren moor a 'fertile district, of enclosing a park, and establishing his own residence upon it. A princely demesne has been created—planting to the extent of over a thousand acres been executed—and one of the most beautiful residences in Ireland formed. A sum little if at all short of £60,000 sterling was expended in wages during that period, and from eighty to one hundred men daily employed, and punctually paid; and thus, for upward of thirty years, from five to six hundred persons have been entirely supported by this gentleman, described now as 'a plague and curse' to his district. Mr. Ussher's efforts were not, however, confined to forming his own residence. He undertook the reclamation of the remainder of the mountain land; and for that purpose, about the year 1833, he let off on lease to a considerable number of persons portions of the land, varying in extent from thirty to eighty acres.

"The terms of the lease, in every case, were these—for the first seven years of occupancy, a peppercorn rent; for the second seven years, five shillings per acre; and for the remainder of the term of twenty-one years (the duration of the lease) a rent of shillings and 6d. per acre. In many cases he constructed the houses on those farms; in all cases he gave efficient aid in their construction. He granted them also a right of turbary to the extent of what they required for their own use; but, because turbary is an article quickly exhaustible, he prohibited the cutting of turf for sale to strangers; he secured also for the tenants a supply of limestone, free of charge—the only thing needful, along with their own industry, to secure the complete reclamation of the soil, as the land was all highly improvable. Things went on satisfactorily enough for the first, and part of the second term; but, during the last two or three years of the second period, which expired last year, an organized system was got up to resist the increased rent of the last period.

"The tenants, in many instances, ceased to attend to their farms, which were now in a flourishing condition, and commenced a system of selling the turf on the moorland adjoining, to which they had no claim whatever; thus, not only robbing Mr. Ussher of his property, but absolutely rendering it impossible to carry further the reclamation of the estate, as where the surface was pared off to the gravel, no possibility existed of reclaiming the soil left. Mr. Ussher was absent for the purpose of educating his family, for a few years; and on his return he found the organization spoken of, complete, and a system of wholesale robbery and spoliation of his estate going on. It need be hardly mentioned that he resisted it, and put a stop to this plunder, and also intimated his intention of enforcing his rights to the rent reserved in his leases; offering, at the same time, however, to accept a surrender from all or any of the tenantry who wished to give up their farms. The storm now broke forth; threatening letters were sent—denunciations from the altar poured out—and finally they proved, as is usual, only the precursors to a desperate attempt to murder the unfortunate gentleman. At noon-day, almost in the sight of the town of Lismore, a villain, hired by the tenantry of the estate, made the attempt to shoot this gentleman.

"This 'plague and curse,' as Mr. Ussher was designated by the reverend Father Fogarty, providentially escaped the blow, and two of the persons engaged in the attempt, were tried and found guilty at the last Waterford Summer Assizes; and but for the intercession of Mr. Ussher, would have been hanged. Six more of the party are in gaol, awaiting their

trial for being engaged in the same attempt. 'There is not, in fact, a particle of doubt but that the whole of the people around him, tenants and laborers, with the exception of some six or seven persons, were fully aware of, if not deeply implicated in, this conspiracy; and, although the bulk of them had eaten of his bread, and lived in comfort on the means provided for them through his humane and truly patriotic efforts, they saw him depart on the morning of the day the attempt was made on his life, believing they would behold him a corpse before night; yet no warning voice was raised—no hint given, to turn the doomed man from his fate.'

Another case is that of Mr. Ormsby Gore; whose proceedings were denounced in a local paper, by "An Observer," under the head of "Irish Extermination in Leitrim," with many violent comments on the landlord's cruelty. One of Mr. Gore's agents, Mr. William Lawder, gives an explanation of the circumstances of the ejectment at Leganommer:—

"He states," says Mr. Lawder, speaking of the Observer, "that the tenants on the lands only owed three half years' rent to September, 1847; which is untrue, as they owed several years' rent. He farther states that of those three half years they offered a year's rent, which I refused to accept from any persons holding less than twenty acres of land. This is also untrue, as not one of them offered me a shilling; and although I cautioned them on the 18th of August, and frequently afterward, that if they did not pay a year's rent they would be ejected, they never showed the least desire to pay anything.

"At length I was obliged by their reckless conduct to have the writ of *habere* executed; which was not done until the last moment, to afford them every opportunity of avoiding eviction. Your correspondent farther states, persons in fever, and an aged man, were dragged from their sick beds; which is also untrue, as I did not turn out a single sick person, and the only aged man I saw, walked quietly out of the house, and did not render it necessary for the sheriff to have him 'dragged out.'

Mr. Gore has notified his intention to enable those unable to hold farms, to migrate to America in the spring, and to provide them with habitations during the winter.

A tenant of Mr. Gore's, named Walker, who is also his agent in Westmeath, has likewise written a letter in confirmation of Mr. Gore's liberality and kindness:—

"During thirty years," he says, "no tenant has been removed on any account from that property by him; nor has he ever given, in the selection of tenants, any preference on account of the religion or political feelings of the applicant. I have frequently had occasion to apply to Mr. Gore for subscriptions and assistance toward improvements in the neighborhood, public and private, and also in absence of the agent (non-resident) to recommend tenants for indulgence and grants, owing to various causes; and in no instance has his purse ever been closed against me."

Mr. Walker farther states, that having lately recommended a liberal allowance on last year's rent, Mr. Gore's reply was: "You know the several cases of my tenants' circumstances better than I can; grant them such allowance as you may think proper and just, and I shall be satisfied." "I am now," continues Mr. Walker, "in the receipt of the rents; the tenants are paying well; they are contented and happy with the abatements I have given; and no party leaves me without giving a blessing to their landlord."

One of the sufferers, Rev. John Wolse-

ley, incumbent of St. Michael's, Portarlington, in King's County, sends a letter to the "Times," complaining of his hard position:—

"For nearly twenty years I have been a minister of the Established Church, and during that time I have had nothing whatever to do with tithes, for my benefice is a chapelry of £90 a-year, and is paid partly out of land set apart for the purpose, and partly by the Ecclesiastical Commissioners of Ireland from a fund bequeathed to small livings by Primate Boulter." He has, he says, devoted much attention to the employment of the poor; has never shown favor or partiality to any one sect; has lived simply, and attended to his duties; has never brought an ejectment, or taken any other law proceedings against a tenant. "What, then, was my surprise and horror to find an assassin lying in wait for me three successive days; and—for this is still more horrifying—that most of the people of the neighborhood where I live have been so far from expressing joy at the escape I have had, that they show evident disappointment at my not being shot!"

"A Southern Landlord" writes to the "Times," complaining of the priestly denunciations from the altar, now, apparently, becoming systematic in Ireland:—

"Of the countless instances which have occurred, I shall only remind you of two; your paper would not contain the number of cases which I could adduce.

"The one was the case of a very poor man in the county Tipperary, named, I think, Callaghan. The priest was the Rev. Mr. T—. The following is the evidence of the reverend functionary, as given at the trials:—

"Did you denounce the murdered man from the altar?"

"I did."

"When did you denounce him?"

"On Sunday, at mass."

"When was he murdered?"

"At five o'clock the same evening."

"The other is the case of the late Major Mahon.—He was denounced by a priest on Sunday; and on the following Monday, while returning from his charitable office in Roscommon, he was shot dead in his carriage."

"The rapid increase of murderous crime in Tipperary, Limerick, King's and Queen's County, and Roscommon, and its extension to Fermanagh, have produced a panic among the gentry, which is to be deplored, though it can hardly be wondered at.

"On Lord de Freyne's estate at French Park, an armed party of 'Molly Maguires' molested a superintendent of drainage works and a herd; swearing them, the former to leave the country, and the latter to give up his charge of cattle. Headed, however, by Mr. Fitzstephen French, the tenantry turned out and established, in conjunction with the police, an armed surveillance; and this demonstration, it is supposed, will insure the peacefulness of the district for the remainder of the year.

"Mr. Hassard, treasurer to the grand jury for the County of Fermanagh, was returning from Enniskillen on Saturday evening, to his house in the neighborhood of that town; just as he entered his own avenue, a gun was fired at him by a man concealed in a young plantation. The contents of the gun—shot, slugs, and nails—lodged in Mr. Hassard's thigh; he died of his wounds early on Monday morning."

"One consequence of the recent assassination at Strokestown," says a writer in Dublin, "is, that rents and rate have literally ceased to be collected. Prior to that dreadful crime, the small farmers were giving something, here and there

paying, or making fair promises; but now repudiation is the order of the day."

The frightfully disorganized condition of at least some parts of the country is vividly delineated in the following extract from a published letter:—

"You may judge pretty well by the newspapers what the state of this country is; but there are dozens of murders and outrages committed on common people, of which you never see any account in the English papers. Men hunt and shoot with a brace of pistols in their pockets, and there is scarcely a landholder who dares to show out after dusk, even in his own grounds. I will give you an instance of their daring. As the son of Major Mahon was going to his father's funeral, a man came openly to his carriage window, and handed him a notice, saying that if he did not alter his conduct to the people, he would be murdered in the same manner as his father had been; but he very wisely has taken the hint, and has left the country altogether. His farmhouse and cottage are all destroyed, and the whole of his property is to be left untitled and allowed to run to waste. The fact is, the people will not pay their rents, till the ground, or give up possession of their houses or farms. You will not wonder that the people are armed, when I tell you that a capital musket can be purchased at any ironmonger's shop for 18s."

London Spectator.

The Eloquence of Whitefield.

The last number of the "North British Review" contains an eloquent sketch of the leading evangelical characters who rose in the English church about the time of the revival in the days of Wesley and Whitefield. The portraits are given in outline, with great force and beauty. The wonderful eloquence of Whitefield is thus described:—

Whitefield was the prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of daring the gospel direct into the conscience he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love—for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder, or whisper its terrible secret in every private ear; and to this gainly aspect and tuneful voice he added a most expressive and eloquent action. Improved by conscientious practice, and instinct with his earnest nature, this elocution was the acted sermon, and by its pantomimic portrait, enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palpable ideas. None ever used so boldly, nor with more success, the highest styles of impersonation. His "Hark! hark!" could conjure up Gethsemane with its fluttering moon, and awake the cry of horror-stricken Innocence; and an apostrophe to Peter on the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his burst of passion, but even the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Huntingdon's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of

a precipice, and he is left to explore the path with his iron-shod staff. On the very verge of the cliff this blind guide slips through his fingers, and skims away down the abyss. All unconscious, its owner stoops down to regain it, and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of Whitefield's preaching was its heart-kindled and heart-melting gospel. But for this all his bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan, and other pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his flaming pulpit, but all were merged in the stream which bore along the gospel and himself in blended fervor. Indeed, so simple was his nature, that glory to God and good will to many having filled it, there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize, he was the ambassador of God; and inspired with its genial piteous spirit—so full of heaven reconciled and humanity restored—he soon himself became a living gospel. Radiant with its tenderness, by a sort of spiritual induction a vast audience would speedily be brought into a frame of mind—the transference of his own; and the white furs on their sooty faces told that Kingswood colliers were weeping, or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in all the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which only made him, amid uproar and fury, the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; whilst a revealing flash of sententious doctrine, or vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world, or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart," was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to utter imprecations at him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it is known that his voice could be heard by twenty thousand, and that ranging all the empire, as well as America, he would often preach thrice on a working-day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons; if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent, and singular effectiveness.

Sectarianism.

This is generally acknowledged to be a very ill-flavored thing, which ought to be excluded from all good society, and especially from all Christian churches. But in this case, as in many others, people often use words without attaching to them any very definite meaning. It is much the same as with the term *orthodoxy*, which in the mouths of most men is "my doxy"—heterodoxy being that of my neighbor.

Judging from the violent denunciations of some orators, we should think it impossible that they should ever be members of any church in particular, because it would be *very wrong*. But when you come to inquire further, you discover that it is the mote in their brother's eye they wish to pluck out; in a word, they wish all to cease their sectarianism and *join them!* Thus down with sectarianism!!

This is well exposed by the New England "Puritan," in an article on the style of some anniversary speeches:—

Presbyterian Advocate.

"Another thing—sectarianism on such occasions usually gets ground to powder, as far as words can do it. Poor sectarianism comes in to be the theme of many a popular and indignant declamation. Sectarianism is so berated, that one would think that both speaker and hearer would, before he left the house, make a vow never to be sectarian again—yea, go right off and renounce all their own principles, and adopt those of their neighbors, and those which their conscience most abhors, to escape this unseemly monster of sectarianism. Yet nothing of the kind is done. The speaker, when he blazes away so furiously against the monster, does not mean to hurt his own sectarianism, but that of other sects; and the hearers, when they clap and stamp as if they could not contain their delight, at the wit and smart sayings let off against poor sectarianism, are hearing for their neighbors. And so, after all, sectarianism comes forth from the hot war of words unscathed, and smiling at the rockets that have whizzed about its ears. Now this whole business is solemn trifling. All Christian men lament the evils that flow from separate interest and sects in the church of God; but until men can devise some way for different sections of the church to act together in one body, in all ordinances and enterprises, and yet allow each to sustain his own convictions, let them not count it a crime to sustain a sect.

Besides, who are these men that have such a declamatory horror of sectarianism? Hear their speeches, and you would not dream that they ever belonged to a sect. But follow them home, and you will find them the very generals of legions, that march under a banner which bears the inscription of 'Wesleyan,' or 'Calvinist,' or something of that sort. Usually when there is a division in a church, and after a long quarrel—the factious offset, which is the fruit of the division, takes the style of 'The Union Church.' When a paper is started to promote war in a church, it is styled the 'Olive Branch.' There is a habit of the human mind, by which such names are usually perverted, to cover up an unseemly thing. So with this anti-sectarianism. We had much rather see it exhibited in deeds, than in words. As we understand union church to mean a belligerent church, and the olive branch to be a war-club; so we understand a baragoo against sectarianism, to be a cover for a dish of all abominations. It passes as all very fine—good—very good. But is the man who utters it, less sectarian than his neighbors? or are they who hear it less so for the hearing of it? Or, in the sense in which he is understood, would it be a virtue to be free from sectarianism?—Would it be a virtue for a man to be unprincipled, as to those principles which distinguish his sect? But of this enough."

History of the Fourth Universal Monarchy.

No. IV.

The attention of the reader is now directed to the prominent features of the Latin government from Romulus to Gratian. The Latin, or Roman government, was founded about the year B. C. 753. The three sources of power, viz., executive, judicial, and legislative, were vested

in a supreme officer, as a head; a bench of select men, as judges; and a senate. The senate was the body of that government; the chief officer, or officers, the head. During the long period of one thousand years, the highest executive office underwent many changes of name and character. These changes are thus described by Tacitus. "The first form of government that prevailed at Rome *Monarchy*. Liberty and the *Consulship* [2] were established by Lucius Junius Brutus. *Dictators* [3] were created in sudden emergencies only. The jurisdiction of *Decemvirs* [4] did not extend beyond two years; and the consular authority of *Military Tribunes* [5] soon expired. The domination of Cinna ended in a short time; and that of Sylla was not of long duration. From Pompey and Crassus, the whole power of the state devolved to Julius Cæsar, and, after the struggle with Lepidus and Antony, centered in Augustus; who, under the mild and well-known title of PRINCE OF THE SENATE, [6] took upon him the management of the commonwealth." Under the last title was vested imperial power.—Here, Tacitus enumerates six forms of government, or kinds of administration. These shall be described in their order. And first, the REGAL ADMINISTRATION, or HEAD. Includes the reign of seven kings, and covers the space of 240 years. Tyranny finally put an end to this administration. With the last Tarquin it fell, and was never restored. 2d. CONSULAR ADMINISTRATION. This form of government was nominally Republican. Two annual magistrates were chosen, called *Consuls*, and were vested with nearly regal power. Brutus and Collatinus were the first Consuls, B. C. 509. The consular administration continued about eleven years. 3d. DICTATORIAL ADMINISTRATION. A Dictator was chosen only in case of emergency. He had absolute power.—Lartius was first Dictator. He entered upon his office, surrounded by his lictors and all the ensigns of ancient royalty; and seated upon a throne in the midst of the people, he ordered the levies to be made, in the manner of the kings of Rome in former days. This form of government was abolished B. C. 493, after continuing five years. It was, however, frequently restored in subsequent times, in cases of great danger. 4th. DECEMVRATE, or ten men administration. Ten men were chosen from the Senate, of patrician order, to form a code of laws (afterwards called the twelve tables), from the most enlightened states of Italy and Greece, whose power, continuing one year, should be equal to that of kings and consuls, and also absolute. The whole constitution took a new form. The year passed, and they did not resign their authority. They were called the ten Tarquins, in consequence of their tyranny. They were banished B. C. 449. 5th. TRIBUNITIAN ADMINISTRATION. Five persons were elected by the people, who had their seats before the Senate-house. They examined every decree of the Senate; placing upon it a T or a V—I approve, or, I veto, or forbid. For this change the people sacrificed to the gods. Military tribunes (B. C. 440) continued one year, and were again restored. 6th. IMPERIAL ADMINISTRATION.—Was established in Augustus Cæsar, after the battle of Actium, B. C. 31, and fell A. D. 476, and was again restored December 25th, A. D. 800.

The Latin government has been under these seven kinds of administration. No other government has been subject to the same number of changes; nor can we conceive how government could be administered in any other than in some one of these seven ways. The same form was frequently restored.

The Dictatorial was the form for great

emergencies; the Kingly and Imperial were favorites of tyrants; the Tribunitian was the favorite of the plebeians; and the Consular, of the patricians. The soul of the Latin government, during the first period, was *pagan*. From its origin to B. C. 170, it seems to know no other than heathen deities. Up to the time of our Savior, it made a difference of religion no ground either of persecution or war. After conquering a people, it took the gods of the subjugated nation under its protection, and adopted them into the great idol family. In the days of our Savior, that government had legalized nearly all the religions of the whole world. And this need not excite wonder, when we remember that the great pagan family originated in one progenitor—the Devil. He is the master-spirit of the whole idol system. The Jewish religion, at that time, had been so far corrupted by traditions, that it excited but little notice. The Jews were living in quietude through the vast dominions of the Roman empire.

Let us now contemplate that government under its Imperial diadem. After the battle of Actium, Augustus Cæsar became sole master of the Roman world. His rivals being subdued, he remained in quiet possession of all the territory from the Euphrates to the highlands of Scotland. On the celestial platform of political grandeur; at peace with all nations and all religions, these days marked the golden age of Rome. The temple of Janus shut; quietude reigned, and peace spread her balmy wings over the earth. The Jewish and Pagan churches were enjoying prosperity, and each attending to her own peculiar rituals in the same communities, lived harmoniously. The land of Judea smiled propitiously on all classes of industry. The shepherds were occupied with the varied scenes of pastoral life; watching their flocks by night; when, amid the rapturous lays of the celestial world, the birth of the MESSIAH—Prince of Peace—is announced. Satan, having led captive the Jewish, as well as the Pagan hierarchy, a deadly feud commences between the Anointed of God and the arch-fiend. The painful intelligence is soon declared, that the peaceful reign of spiritual wickedness in high places is at an end. Yea, more, that years of terrible conflict must ensue before the reign of peace would be ushered in. Christ openly declared: "I am come to send fire on the earth; and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." (Luke 12:49, 51-53.) Satan actuated the Jews to accuse the Messiah before the officers of the great monarchy. He was lifted up, upon the cross, and shed his blood for his people. On the third day he arose from the dead, and continuing about forty days on earth, he ascended to the right hand of God, and sat down on his Father's throne. On the day of Pentecost, the Comforter descended, and qualified his apostles for their dangerous labor. They went forth preaching everywhere, the Lord working with them. The strong-holds of Paganism were attacked. Idols fell; temples were deserted; multitudes, pierced with the arrows of truth, deserted the standard of Pagan Idolatry, and enlisted in the cause of the Redeemer. Satan, finding danger impending, put in motion the loyal subjects of his whole empire. Numbers entered the conflicting ranks, and engaged in deadly strife, as the views of each inclined to Paganism or Christianity. As the Latin

government had been the patron of all gods for centuries; it cannot be a matter of great wonder to find it now defending those thirty thousand idols by the force of its mighty armies. The wars of the Roman empire, after the introduction of Christianity, partook more or less of a religious nature. The empire had within its bosom two religions, whose principles were as unlike as light and darkness; and whose hatred was uncompromising between the two, there could be neither love, nor communion. In our next number, some of these conflicts will be noticed. The location of this deadly strife will demand our attention, and the grand devices of Satan to ruin the cause of Christianity. From this point in the history of the fourth kingdom, we must request the reader to review. Refresh in your mind, the laws of Symbolization in the first Number: the definitions and general features in the second Number: examine the analysis of the complex symbol in the third Number: and the religious institutions and the political framework of the Latin government, as exhibited in the fourth Number: which will carry you on to the commencement of the conflicts between Paganism and Christianity. You will then be prepared to read the following numbers with profit.

J. P. WEETHEE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 8, 1848.

Elements of Sacred Chronology.

(Continued from our last.)

SHAM (Gen. 11:10, 11)—"Sham was a hundred years old, and begat Arphaxad two years after the flood. [B.C. 2503, A.M. 1658.] And Sham lived after he begat Arphaxad five hundred years," to B.C. 2003.

Thus Sham was a contemporary of Lamech ninety-three years, and of Methuselah ninety-eight years. Methuselah being a contemporary of Adam for two hundred and forty-three years, Sham could converse with him respecting the father of all living, and thus receive the traditions respecting creation, which he could communicate to Abraham, with whom Sham was a contemporary for one hundred and fifty-one years. Sham lived six hundred years.

ARPHAXAD (Gen. 11:12, 13)—"Arphaxad lived five and thirty years, and begat Salah. [B.C. 2468, A.M. 1693.] And Arphaxad lived after he begat Salah four hundred and three years," to B.C. 2065,—in all four hundred and thirty-eight years.

SAHAL (Gen. 11:14, 15)—"And Salah lived thirty years, and begat Eber. [B.C. 2438, A.M. 1723.] And Salah lived after he begat Eber four hundred and three years," to B.C. 2035. All the days that Salah lived were four hundred and thirty-three years.

EBER (Gen. 11:16, 17)—"Eber lived four and thirty years, and begat Peleg. [B.C. 2404, A.M. 1757.] And Eber lived after he begat Peleg four hundred and thirty years," to B.C. 1974—twenty-nine years after the death of Sham. He lived four hundred and sixty-four years. From Eber, or Heber, the name of the Hebrews was derived.

PELEG (Gen. 11:18, 19)—"Peleg lived thirty years, and begat Reu. [B.C. 2374, A.M. 1787.] And Peleg lived after he begat Reu two hundred and nine years," to B.C. 2165,—in all two hundred and thirty-nine years.

Peleg was so named, (10:25,) because "in his days was the earth divided"—in the original, *Peleged*—"in the earth after the flood," v. 32, by Divine command, promulgated by Noah. Says Dr. Hales, "By the most probable account of Abulfaragi, the Armenian an-

nalist, the division began to take place in the one hundred and fortieth year of Peleg," B.C. 2264.

To this division some rebelled; for we read, Gen. 11:2, 4—"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. . . . And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

The leader in this rebellion is supposed to have been Nimrod, whose name signifies the *Rebel*; and we read, Gen. 10:10, that "the beginning of his kingdom was Babel."

Because they *stopped* in their migrations over the earth to build a city and tower, to prevent being scattered, God confounded their language, that "they might not understand one another's speech." Gen. 11:8, 9—"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

REU (Gen. 11:20, 21)—"Reu lived two and thirty years, and begat Serug. [B.C. 2342, A.M. 1819.] And Reu lived after he begat Serug two hundred and seven years," to B.C. 2135,—in all two hundred and thirty-nine years.

SERUG (Gen. 11:22, 23)—"Serug lived thirty years, and begat Nahor. [B.C. 2312, A.M. 1849.] And Serug lived after he begat Nahor two hundred years," to B.C. 2112,—in all two hundred and thirty years.

NAHOR (Gen. 11:24, 25)—"Nahor lived nine and twenty years, and begat Terah. [B.C. 2283, A.M. 1878.] And Nahor lived after he begat Terah a hundred and nineteen years," to B.C. 2164,—in all one hundred and forty-eight years.

TERAH (Gen. 11:26)—"Terah lived seventy years, and begat Abram, Nahor, and Haran."

Some have supposed that Abram was the oldest of the three sons of Terah, and that he was born when Terah was seventy years old; But as Abram married Israh (Sarah) the daughter of Haran, and was only ten years older than Sarah, it follows that Abram was a younger son, and only mentioned first, as Shem was, on account of his being in the line God had chosen for the Savior's appearing.

Gen. 11:31, 32—"And Terah took Abram his son," and went forth "from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran," B.C. 2078, A.M. 2083.

This brings us to the date of the EXODE.—Gen. 12:1—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Acts 7:4—"Then came he out of the Chaldeans and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye [the Jews] now dwell." The Exode, therefore, commenced at the death of Terah. Gen. 12:4—"And Abram was seventy and five years old when he departed out of Haran."

As Abram was born B.C. 2153, and Shem did not die till B.C. 2003, they were contemporaries for 150 years, and could converse together respecting what Methuselah had told Shem concerning his recollections of Adam. Shem was also for fifty years contemporary with Isaac. Noah died two years before the birth of Abraham, consequently Shem, for one hundred and fifty years of Abraham's life, was the oldest man living, and lived fifty years after Abraham met Melchizedek. Be-

ing the oldest living, and an ancestor of Abraham, in that patriarchal age, he was Abraham's sovereign, or king; and as every father was then priest in his own family, there was no one more likely to have been king of Salem, and priest of the most high God; and none more great, to whom Abraham could have offered tithes.

Ex. 12:40, 41—"Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt," B.C. 1648, A.M. 2513. This agrees with St. Paul, Gal. 3:17.

Abram was one hundred years old when Isaac was born, Gen. 21:5, and died at the age of one hundred and seventy-five. Gen. 25:7. Isaac was sixty at the birth of Jacob, v. 26, and died at the age of one hundred and twenty. Gen. 35:29. Jacob was one hundred and thirty when he went down into Egypt, Gen. 47:9, and died at the age of one hundred and forty-seven. v. 28. Joseph was thirty when he stood before Pharaoh, Gen. 41:46, and thirty-nine when he sent for his father, v. 47, and ch. 45:6, and consequently fifty-six when his father died. He died at the age of one hundred and ten. Gen. 50:26. This leaves but one hundred and forty-four years from the death of Joseph to the end of the four hundred and thirty years from the call of Abraham, when the Israelites departed from Egypt; which is two hundred and fifteen years after Jacob went thither. Says Josephus, (*Ant. Jud.*, Lib. ii., c. 15, 52,) "They left Egypt in the month Xanthicus, on the fifteenth day of the moon's age, four hundred and thirty years after the coming of our progenitor Abraham into the land of Canaan, and two hundred and fifteen years after the migration of Jacob into Egypt. Moses was then eighty years old, and his brother Aaron three years older."

Dr. Hales renders Ex. 12:40—"Now the sojourning of the children of Israel [and of their fathers] which they sojourned in the land of Egypt, [and in the land of Canaan.] was four hundred and thirty years." "This period of four hundred and thirty years," he says, "included the whole time from Abraham's migration to Canaan; during the sojourning of their fathers there, for two hundred and fifteen years; and their own in Egypt for two hundred and fifteen more. The foregoing insertions, therefore, in the Massoretic text, [which Dr. Clark says are *lost* out of the Hebrew text.] warranted by the Samaritan, and by the Septuagint version, are absolutely necessary to adjust the chronology of this period."—*New Anal. Chron.*, vol. II., p. 200.

God had said to Abram that his "seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them four hundred years." Gen. 15:13. "These began," says Mr. Ainsworth, "when Ishmael son of Hagar mocked and persecuted Isaac, (Gen. 21:9; Gal. 4:29,) which fell out thirty years after the promise. (Gen. 12:3.)"—*Clark's Com.*, vol. I., p. 106.

(To be continued.)

Bro. Himes.—An exposition from your pen of 2 Thess. 2:3-9 would be very instructive to many of your readers. Tell us when that falling away commenced, and how long from the commencement till the man of sin was revealed.—Give us dates. Those passages give rise to a number of questions; but you are acquainted with the whole subject. Give us light from Scripture and history.

Yours in the truth, SAM'L JACKSON.
Bath (Me.), Nov. 25th, 1847.

To give a full exposition of this portion of Scripture would require many columns. We shall here attempt but a mere outline.

By the falling away, the apostle doubtless had reference to the power that is symbolized by the "little horn" in Dan. 7th. This has been supposed, by all Protestant commenta-

tors, to symbolize the Papacy. This began to manifest itself soon after the days of the apostles, and was firmly in the ascendancy about A.D. 508. Mr. Miller's seventh lecture, in his volume of "Lectures," gives the respective dates for these events. So does Litch's "Prophetic Expositions," vol. I., pp. 97-106.

COMMON SENSE.—Some argue like this:—"The Bible is a common sense book;" "my common sense teaches me that such and such doctrines are common sense doctrines, and their opposites are neither common sense or Bible truth;" *ergo*, the Bible must teach my *doxy*.

This result will follow, when the Bible is read by common sense ruins. Men who are destitute of common sense are usually unable to see it,—nature having supplied the want of actual sense by self-esteem of the largest dimensions. For such to assume that their own want of sense shall be the standard of others' good sense,—whenever they differ from the sense of other people,—is in itself indicative of a want of sense.

THE WHOLE TRUTH.—What is the whole truth? According to some, the peculiar sectarian opinions they may entertain on the various theological questions, constitute "the whole truth." Infallibility could claim no more. Modest merit is always sensible of a liability to err, and therefore in humility looks to the Spirit for guidance to a correct understanding of the inspired word.

A correspondent of a contemporary is again misrepresenting us. We shall keep our eye on him.

Things in Boston—As they Are.

Several years ago I came into this city, in the capacity of a Christian minister. I was then quite a stranger to almost all matters of religion here. I commenced preaching with Bro. Himes' people at Chardon-street Chapel, and at length became the Pastor of the Christian church in Summer-street. With Bro. Himes I formed a very happy intimacy, which has continued, more or less, until this time, with about one year's exception. Soon after I commenced labor with the Summer-street church, we heard of the doctrine and calculations preached by Bro. Miller. Bro. H. and I met and talked the matter over about inviting him into the city. We concluded to invite him, first, to lecture in Chardon-street, and then at Summer-street. He was accordingly invited by Bro. H. Bro. Miller went through his labors with great success in both places. Bro. H. and myself both became impressed with the truthfulness of the views he advanced, to a good extent. From that time the Advent cause has been going forward with various turns and changes in this city, until the present time. I am now preaching at the Hall, in Milk-street, to many of the same brethren that invited the Advent doctrine into the city, in connection with Bro. H. and myself. Yes, around me in this Hall, are the very men whose hearts, houses, and purses were then open, and are now open, to support the cause. Among them, I recognize the names of Emerson, Lang, Wood, Shaw, Jones, and others equally as good; and until I see in these men something immoral or unchristian, which I do not now see, my sympathies and Christian fellowship must be with them. These, and many of their associates, are the brethren who have nobly stood for the cause in this city when foes have multiplied, and friends deserted. May God bless them still.

Once more. Our meetings are now deeply interesting. The Hall is well filled on the Sabbath, and recently we have been under the necessity of putting extra seats into the aisles. The Hall will seat about five hundred or six hundred persons. The prayer meetings are well attended, and generally lively and spiritual. One person has recently been converted, and several cases of backsliders reclaimed. To God be all glory! We held a watch meeting on new year's night, which was well attended, and highly interesting. At twelve o'clock we all knelt down together,

and covenanted anew, to "serve the living God, and to wait for his Son from heaven."

Once more, and I have done. I find no more "pride," "popularity," "organization," "popery," &c. here, than I find among those who speak evil of the people here. Of those who have left, I have nothing to say. If they have done right, God will bless them; and if wrong, they must bear it. May God direct them, and us. I expect to supply the pulpit here for the present; how long I do not know. And now, brethren abroad, let me entreat you, as honest and candid men on this subject, to cease all scandal, evil surmise, and needless fault-finding, and be ye holy.

EDWIN BURNHAM.

TO CORRESPONDENTS.

J. P. Weethes—Your articles up to No. 8, inclusive, have been duly received, and will appear in regular succession.

"Verses for New Year's."—These came too late for our purpose, not being received till our paper of Jan. 1st had been printed four days. To insure an insertion, articles must be received at least a week before the date of the paper. The verses were also quite faulty in their rhyme, and in other characteristics. "Grief" and "earth;" "truth" and "earth;" "forbear" and "dear;" "aid" and "dead;" "grieve" and "grave," &c., are not even "allowable rhymes;" by allowable rhymes we understand a similarity of sound, where the rhyme is imperfect,—as in "revive" and "live;" "phrase" and "ease," &c. Again: there are several lines like the following,

"Methinks my muse is not to blame
To weep in measure with the rain."

This last line not only does not rhyme with the former, but there is no sense in it. What kind of an idea can be attached to weeping in measure with the rain? It is evidently one of those lines which are too often added for the sake of the rhyme, and is satirised by an old poet as poetry in which

"One line for sense, and one for rhyme,
Are quite sufficient at a time."

We never should add a line merely for the sake of the rhyme. It must be a continuation of the sense of the article.

Again: Lines like the following—

"Alas! they knew that they were dead,
Corrupt, and rotting in their bed;
And that a stench from them arose,
Disgusting to a worldling's nose,"

are descending from the sublime to the ridiculous. In poetry, there should be nothing to offend the most fastidious. We omit other criticisms applicable to this article, lest we be considered hypercritical.

We do not write this as an excuse for not publishing the article; for we could put it where much so-called poetry has preceded it—unnnoticed. Nor do we write this solely for its author. We write because we wish that all who attempt metrical compositions, would learn what should be avoided to constitute good poetry. No certain rules can be laid down for its production, but there are faults which must be avoided. Good poetry will enrich any periodical; bad poetry, detracts from the merit of the columns it cumber. We therefore wish the poetry which is prepared for our columns, should be carefully digested, and free from fault. We have been frequently disgusted with what has been called poetry in other papers; and we wish to have that in ours free from such defects.

Now, then, instead of laying aside your pens, use them the more; and then send us your best thoughts, your most studied sentences, and your choicest ideas; and if we are obliged to lay them aside unpublished, remember that it is for your as well as our good.

J. Weston—You will find the evidence given at length in the "Signs of the Times," Vol. 6, No. 18, or in the first volume of Dr. Hales' "New Anal. of Chro." We have again looked over your article, as you request, and see no reason to change our opinion before expressed. We think it not a little strange, that you should wish the article inserted in the "Herald," after your time has passed.

A. C. J.—We concluded the hymns were not worth revising, and prefer your sending your own original thoughts, which are always welcome, and ever happily expressed.

AMERICAN BOARD OF FOREIGN MISSIONS.—The January No. of the "Missionary Herald" has been received, which contains the annual survey of the operations of this Society, from which we learn that there are now under the care of the Board, twenty-six missions, embracing ninety-eight stations, in connection with which are laboring, one hundred and forty-seven ordained missionaries, nine of them being also physicians, five licensed preachers, five physicians not ordained, twenty-six other lay-helpers, one hundred and ninety-nine married and unmarried females; making three hundred and eighty-two missionary laborers sent forth from this country. Associated with these are twenty-three native preachers, one hundred and sixty-five other native helpers, making the whole number of persons laboring in connection with the missions, and depending on the Board mainly for support, five hundred and seventy. This is fifty-nine more than was reported last year.

Connected with these missions, are seventy-three churches, to which 1076 hopeful converts have been received since the last report, making the present number of the members 25,441. Also eleven seminaries for training native preachers and teachers, twenty-two other boarding-schools, and three hundred and sixty-seven free schools, in which about 12,600 children and youth are brought directly or indirectly under the instruction of the missionaries. The common schools in the Sandwich Islands are not included in this estimate, as they are wholly supported by the natives.

There are eleven printing establishments connected with the Board; also six type and stereotype foundries, embracing founts of type for printing in nearly thirty languages besides the English. During the year, 489,384 copies of books; embracing 40,451,955 pages, are reported to have been printed; and the whole number of pages printed since the commencement of the missions is 575,000,000, in above thirty languages besides the English.

It will be remembered that at the late annual meeting of the Board, statements were made that the expenditures for the year had greatly exceeded the contributions. The Prudential Committee were instructed to issue a circular, laying the financial condition of the Board before the churches, appealing to them for an increase in their contributions. It is estimated that, to cancel this debt, carry forward the missions, and send forth all the suitably qualified missionaries under appointment, or who may offer themselves during the current year, the contributions must amount to three hundred thousand dollars, an advance of forty per cent. upon the contributions of last year.

Since the issuing of this circular, returns have been received from several of the agents of the Board, and also from pastors in various parts of the Union, which give most cheering indications that the churches will respond to this call from the Board, and make up the required sum.

Foreign News.

The Steamer "Caledonia" arrived on Tuesday evening last, bringing the following intelligence, which we copy from "Willmer's Times":

The Paris and Boulogne railway was, with the exception of the last six miles from Neufchatel to Boulogne, completely opened for travel on the 22d ult. The opening throughout to Boulogne it is expected will take place in March next.

France.—The Prince de Joinville has resigned the command of the Mediterranean squadron, the alleged cause of which is ill-health.

A frightful collision took place a few days since on the Paris and Orleans Railway, a short distance from Paris. About thirty-six persons were more or less seriously injured, several it is feared, mortally.

Portugal.—Monetary and commercial affairs were still in a confused and unhappy state. Distress was general, and the pay of public officers, including those of the royal household, one year and a half in arrears.

The "Alba" Florence journal, of the 12th ult., announces as positive the entrance of the Austrian troops on the territory of Modena. A battalion of these troops had arrived at Carpi, three leagues in the interior of the duchy, and others were believed to have taken possession of Massa Carrara. Letters from Florence to the 17th ult. mention that the Duke of Modena had

declared Massa Carrara in a state of siege, and ordered his troops to fire upon any assemblage of more than two persons. Some shots had been exchanged in the neighborhood of Pietro Santa, between Tuscan and Modenese patrols.

The Sardinian and Tuscan governments have respectively addressed the people of those states, approving the patriotic sentiments and zeal expressed by them, but deprecating the continuance of manifestations that were becoming inconvenient, and might prove dangerous. The Grand Duke of Tuscany added, that negotiations had been commenced, and were still in progress, for the arrangement of the ceded province of Lunigiano.

The convention between Pope Pius IX., the Grand Duke of Tuscany and Lucca, and the King of Sardinia, for the formation of an association on the principle of the German Commercial League, will, it is anticipated, tend to fuse the common interests of all Italy upon a true and essential basis.

Only two mines of rock salt are worked in France.

The great Swedish chemist, Berzelius, is so dangerously ill, that his friends despair of his life.

It is said that the late Elector of Hesse has left behind him a private fortune of £4,000,000 sterling.

The silk weavers of Spitalfields are in a state of extreme distress.

A "Beef Association" has been established at Montrose. They advertise "boiling pieces" 4-1-2d. per lb., and "steaks" at 5d.

Mr. Hamble, charged with forgeries to the amount of £10,000 at Sunderland; has, it is said, been captured at Leghorn.

The trustees of the Liverpool Docks are about to construct an electric telegraph between Liverpool and Holyhead.

Dr. Walsh having declined, in consequence of advanced age, the office of Roman Catholic Archbishop of Westminster, the Pope has bestowed the archiepiscopal mitre upon Dr. Wiseman. The usual despatch from Rome is on its way to England.

The Congress of the representatives of the different continental railways, to effect a more prompt transmission of the mails, and to procure greater facilities to communications in general, is sitting daily at Hamburg.

The waters of the Rhine are at present so low, that the navigation is wholly suspended, except as regards small boats, rowed with oars. In addition to this, all the steamers are for the moment disabled by damages which they have recently sustained.

The Prince de Joinville arrived in Paris on the 8th inst., from the Mediterranean, having relinquished the command of the Mediterranean fleet in consequence of bad health. He has for some time past suffered severely from liver complaint, and it is said that his health is so much broken, that he will not be able to go to sea any more.

The Cholera.—In Constantinople this disease had nearly ceased; thirty only, from the 24th of October, had been attacked, ten of whom had died. The quarantine of eleven days had been suppressed. At Trebizond it reached its climax about the 23d of September, and disappeared on the 13th of October. Its ravages were confined chiefly to the native population, from 120 to 140 dying daily. At Moscow the disease is decreasing; and at St. Petersburg it is extremely mild. It has made its appearance in Galicia. Rumors have been circulated that the cholera had made its appearance in Paris and London, but there is no foundation for them.

The Influenza.—Throughout the length and breadth of the British Isles has this epidemic been raging, as well as in most parts of the Continent of Europe. In London, nearly one half of the persons employed in public and private establishments have been laid up. On one day alone there were 180 clerks and others absent from the Post-office, and 1200 of the police force were off duty. In the country, all classes have suffered from it; and whilst business is impeded, pleasure has been almost destroyed. The rate of mortality has been frightfully on the increase. As it has been most virulent on the eastern coasts of England and Scotland, it proves the extent to which it has been created by poisonous exhalations, borne forward on the prevalent westerly wind.

Terrific Gales on the Coasts of Great Britain.—The frightful storms with which we have been visited have in many parts reached to the utmost violence of a hurricane. During several days previous to the 6th inst., the winds from the eastward had been exceedingly violent, but on that day it veered to the north east, and became a perfect hurricane, which lasted almost without intermission during the whole of the 6th and 7th. The tempest was especially felt on the east coasts of Scotland, where the destruction of boats and shipping has been most extensive. At Dundee, Aberdeen, Leith, and New Haven, the violence of the waves was greater than ever was known. Along the east coast of England the storm equally raged. On the Goodwin Sands a fine vessel was lost. The devastating fury of the

gale extending to the channel, where a frightful sea threatened destruction to every vessel upon the waters.

Ireland.—The accounts from Ireland continue to furnish the most melancholy proofs of undiminished crimes and outrages. That excellent nobleman, Lord Clonbrock, has received a threatening notice from the Thugs; and the young Marquis of Drogheda, just married to a daughter of Lord and Lady Wharnclyffe, residing at his estate, Moore Abbey, Monasteren, has received such an intimation of assassination, for "having married an English woman," as to determine his lordship to quit the country. The son of the murdered Major Mahon, Lord Crofton, Colonel Gore Booth, of Sligo, and other individuals, have been compelled to fly from Ireland, in consequence of their having received the most daring threats of assassination. The estate of Major Mahon has been left to the mercy of the tenantry; and thus the capital which would have formed a labor fund for the peasantry, and have provided them employment, will be withdrawn, and these wretched, infatuated people, will be left to perish. The magistrates have got a clue to the assassins of the Rev. Mr. Lloyd. A complete conspiracy appears to have existed. One of the perpetrators of the murder, and five of the accomplices are in custody, and others are certain to be apprehended.

The Dublin "Evening Mail" publishes a letter from the Dean of Achenry, who mentions that he had received letters, warning him that he was destined to be murdered.

Switzerland.—The fall of Lucerne has put an end to military proceedings in this quarter. Sir Stratford Canning arrived at Berne on the 8th, and immediately had an interview with the federal authorities. The only news from that town is, that a note from the Prussian government had been presented to the President of the Diet, and that the provisional government of Lucerne had, after the example of that of Friburg, sequestered the property of the members of the former government. It is added, that if the Diet oppose the proposed mediation of the five great powers, more serious measures will be adopted, of which the execution will be entrusted to Austria and France! The cantons of the defunct league were proceeding with the election of their respective grand councils, and other cantonal authorities. The popular assemblies of these cantons respectively had passed resolutions renouncing the league, acknowledging the authority of the Diet, and reorganizing their governments. It appears that the loss of the federal troops during the late operations, has not been very great, as the total only amounts to about fifty killed, two hundred wounded, and fifty missing.

Germany.—A letter from Prague of the 9th inst., in the Cologne "Gazette," states, that an order had been received to place all the troops of Bohemia immediately on a war footing. This order had excited great sensation. It was supposed that a body of troops would be marched to the Arch Duchy of Austria, to take the place of those who have been sent to the frontier of Italy.

The Post Ampt "Gazette" of Frankfort, says, that the Jesuits, and the members of other religious orders expelled from Switzerland, are to establish themselves in the convents of Bruges, Ghent, Milan, Antwerp, Nivelles, and other places in Belgium. A letter from Vienna, of the 3d, states that the Jesuits have arrived in that capital, and met with a kind reception from Prince Metternich.

Italy.—The question of Ferrara is considered as settled. The Austrians have consented to withdraw from the town into the citadel, merely retaining a post at the gate of the Po, which they were to hold in conjunction with Pontifical soldiers. Accounts from other parts of Italy continue to be favorable. Letters from Rome of the 2d say, that all was perfectly tranquil in that capital, and that the work of administrative and organic reform was proceeding in the most satisfactory manner. It is stated that the King of Naples had accepted the resignation of all his ministers, and that the accession of the kingdom of the Two Sicilies to the Italian league, might be immediately expected.

The Two Sicilies.—Advices of the 2d inst., from Naples, state that "Sicily is on fire." The excessive rigors displayed by the government for the sake of self-preservation, the imprisonment of a multitude of citizens, and the capital executions, have borne their fruit. The entire country has risen in arms, and the soldiers have refused to act against the justly-exasperated population. The constitution of 1812 has been proclaimed in the whole island. The soldiers refused to fire upon the people.

Central America.—Advices from Honduras to the 27th December, represent Central America as being in a prosperous condition. A diet for the regulation of foreign affairs was to be held at Nacoama, and commissioners had been appointed to attend it. There was no further talk of aiding Mexico in the war with the United States. In San Salvador there had been riots, occasioned by difficulties growing out of plans for the planting of tobacco.

Yucatan.—The Indian disturbances continued, and the inhabitants of Tohucua had been massacred.

Correspondence.

Letter from Bro. Wm. Miller.

Dear Bro. Himes:—I am yet in the land of the living, and under the trials of this inconstant world. I am confident that I cannot bear the trials, perplexities, and evils, to which we are all subject, more or less, as I once could; whether it is owing to my age, infirmities, or for the want of my former activity, I cannot tell: perhaps all these things may operate on my mind as causes to produce impatience, uneasiness, and the like, to avoid which, and to retain and possess an equilibrium of temper and mind, I have had to use all the powers of my body and mind. And I have often found it a hard contest on my part to overcome these evils, or bear up under them, with the fortitude and courage of a soldier of the cross. I find more need of grace as I progress in my journey towards the saints' inheritance. About three weeks since, owing, as I suppose, to a discovery which I thought I had made, that some brethren whom I had loved in the gospel with a deep and intense interest had become enemies to me, as well as to each other, and were trying to supplant and injure the characters, usefulness, influence, and abilities, of other brethren, and myself, and had become like the obscene fowls of the air, who live only on carcasses and putrid flesh; it seemed to me that I should be obliged to give up all confidence in men, and all love for them; so that like David I had no Jonathan left; yet like David I could say, "I shall fall one day by the hand of Saul." While in this deplorable state of mind, when I was about to believe in the total depravity of all men, and the certainty of all profession of religion being nothing but hypocrisy, I received comfort and consolation from the following, which may pass for

A DREAM.

I dreamed that God by an unseen hand sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket, and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value, of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;—and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin, they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins—until they were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow, or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he,

having a dirt-brush in his hand, opened the windows and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them."—Then while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins, lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight.—They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy. Write to me the interpretation, and receive my love for you and yours,
WM. MILLER.
Low Hampton (N.Y.), Dec. 3d, 1847.

Letter from "Philos."

Dear Bro. Himes:—There is a man in one of our western cities, who holds the offices of Recorder and Post-master. Richard Roe, in company with John Doe, and several other gentlemen, on seeing the Recorder pass, was asked who he was? and he replied, He is the Recorder. A short time after, the same company went to the Post-office on business, and, having left it, Richard Roe spoke of the same man, and called him the Post-master. John Doe returned to his friends, entirely confounded in his mind. He could not understand why his friend Richard should call a man the Recorder at one time, and the Post-master at another. He finally concluded that he must have changed his opinion concerning the man after he called him the Recorder, and concluded he was the Post-master: and wrote to his friend to ascertain if this was the fact. The confusion and trouble arose from not understanding the fact, that his friend Richard believed the man held both offices; and hence, that it was proper to call him by both titles.

Now this is but an anecdote, and perhaps many will say it amounts to nothing. Be it so. Call it nothing, and take another.

Father Miller believes Christ is God, and also that he is the Son of God. He therefore speaks of him at one time as God, and at another as the Son of God. A brother hears or reads both statements, and is confused in his mind, knows not how to understand the matter, and writes to his friends for an explanation. His trouble arises from not knowing or recognizing the fact, that Father Miller believes Christ sustains both characters.

If Christ is both God and the Son of God, he must have works to perform which are appropriate to each capacity. We, therefore, should expect to find the Scriptures, when speaking of works he would perform as God, giving to him the appellations of Infinity: and when speaking of his works as the Son, addressing him accordingly. And if his divinity is superior to his humanity, we should expect to hear him say, "My Father is greater than I."

I have examined this subject candidly, I think, within a few months past, and see no reason for changing my views. I can see no other principle of interpretation which we can apply to these Scriptures, that looks to me consistent, but the above. If any one asks me to give them the philosophy of these two natures; to show how they can both exist in one person; or how Christ can be God and the Son of God, I answer, 1 Tim. 3:16—"And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory." With this I am content, until the Lord is pleased to give me further revelations.

I write not these things for the sake of controversy, but to try and have the matter stated in such a light, that our brethren who differ from us in views, may understand what we believe concerning Christ, and save them the

unnecessary work of trying to prove to us that he is the Son of God, and the unfortunate works of making the impression on the minds of others, that we believe he is not the Son of God.
Yours,
Jamestown (N. Y.), Dec. 13th, 1847.

The Person of Christ.

"His visage was so marred (disfigured) more than any man, and his form more than the sons of men;" he grew up "as a root out of a dry ground: he had no [beauty of] form nor comeliness; and when we saw him, there was no beauty that we should desire him."—Isa. 52:14; 53:2.

Yet notwithstanding this, he might at first have possessed the perfection of form and elegance; and by his "grief" on our account, and his being "exceeding sorrowful even unto death;" by his great labors in preaching, and in travelling from place to place; his loss of sleep, or sleeping on the chilly ground under a tent which distilled the dew; by his dreadful agony in Gethsemane; by these his form and visage might have, and undoubtedly did, become marred and destitute of its original comeliness. Yet there was majesty in his mien. The sellers of sacrifices and changers of money fed before him; and "he spake as one who had authority, and not as the scribes." By those exercises and labors he may also have seemed older than he was. "Thou art not yet fifty years old, and dost thou say that thou art before Abraham?" said the Jews, when if he had not appeared older than his years, they would probably (as it has been observed) have said, Thou art not yet forty.

Those only who were his friends and knew him could know his real beauty. Reader, hast thou ever heard the voice of one who greatly loved and respected thee, speaking to thee in tones of indescribable love and tenderness, out of a heart made pure and humble by the Holy Spirit from heaven? Or the voice of one rejoicing with joy unspeakable, reminding thee of the praises of angels? Hast thou looked long and fixedly at the face of one who has become a large "partaker of the Divine nature," and by that face been made to feel thine own impurity and want of a sanctified mind and body? And by that countenance been strongly reminded of the face of Jesus Christ according to thine ideal? Hast thou seen the visage of some saint shine like the face of Moses as he came from the Mount?—Or of one whose eyes beamed with unearthly love, greatly confirming thy faith in the divinity of Christianity? Or a face showing a humble heart, and eyes that weep in prayer, rebuking thy worldly spirit? And hast thou been in the presence of some holy men, and felt an atmosphere of prayer and sacredness? Or been with one from whom came a magnetic influence of purity, as if her own consciousness had come within thee and testified that she was deeply pure,—keeping from thy sensibility every unholiness or imagination? Or hast thou ever heard a Christian's words when perfumed with the breath of prayer and fasting? If thou hast known these things, then art thou not wholly ignorant of the person of thy Savior as he was in the days of his humiliation.

But when he rose from the dead as the first fruits of them that sleep, then "his countenance was as the sun shining in its strength," "and his feet like unto fine brass, as if they burned in a furnace, and his eyes [glowing with a rushing intensity of love] were as a flame of fire, the hair of his head white as the driven snow, and his voice was as the sound of many waters,"—gushing, deep, and musical. This is his appearance described by that beloved disciple of his, when he was visited by Him in the isle of Patmos.

Nor was his resurrection body immaterial. "Handle me and see," said he to his disciples, "for a spirit hath not flesh and bones, as ye see me have!" "And when he had thus spoken, he showed them his hands and feet." And also he took a piece of a broiled fish, and of an honey-comb, and did eat before them. (Luke 24th.) "Reach hither thy finger," said he to Thomas, "and behold my hands; and reach hither thy hand and thrust it into my side."

His, though a spiritual, is yet a real body; and if we are faithful, "like unto his most glorious body shall our vile bodies be changed and fashioned," when he cometh—not in the guise of humiliation, but in the glory of his Father, with the holy angels. Phil. 3:21.

Oberlin Theol. Sem.

M.

Why is it so?

Why is it so? Why do children so much neglect themselves, in things pertaining to their present and future well being? This is

a question that parents ought to consider, as well as children. And we think on a little reflection, that most parents must acknowledge that they are too neglectful of their children! and this is the first and great reason why children so much neglect themselves.—Oh, that every little boy and girl had as good a mother and grandmother as had Timothy. It is said of him, (2 Tim. 3:15), "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Can a child know and understand the Scriptures? So says Paul. Can the Scriptures make a child wise unto salvation? Paul says so. Who taught Timothy the Holy Scriptures? His good old "grandmother Lois," and his "mother Eunice." We do not expect that children could be interested at all times in reading nothing but the Bible.—They need good juvenile books and papers to read, in connection with the Scriptures. And if many parents would deny themselves of some small luxuries in eating and drinking, and also of some useless articles worn about the person, they could well afford to pay for a few good books and papers for their children; and not only so, but also spend time to instruct them how to read, and to understand what they read.

I am led to these last remarks from the fact, that many parents think they are not able to purchase such things for their children. But to such I would say, Try it; and not only obtain useful publications for your children, but instruct them how to read, and to understand and practice what they read, and see if you do not enjoy yourselves much better, and your children become more loving and obedient.

Oh! the responsibility that rests upon parents! When I reflect that the Lord is so near, and we are so soon to give an account of our stewardship, and that children may fail of the kingdom of God through the neglect of their parents, I am led to cry out, Oh, Lord, inspire us with more self-denial in things pertaining to this life only, and give us grace to prepare ourselves and our children for thy speedy coming and everlasting glorious kingdom.

T. M. PREBLE.

East Ware, Dec. 26th, 1847.

Desultory Thoughts.

BROTHERLY LOVE.

"Above all things, have fervent (Greek, BURNING) charity among yourselves."—1 Pet. 4:8.

The young convert, his heart warm with love for the brethren, (of every denomination, of course,) and so entirely changed into a lamb, all innocence, and apt to think that every true professor of religion must be so too, is stabbed in his feelings when he hears one Christian impute wrong motives to another, and judge him of pride, deceit, or any other sin. He did not expect to find such grievous jars and hard words in the family of his new home. And not only is he wounded himself, but he sees the dreadful effect such want of love and confidence among God's children has upon unbelievers. There is much truth in the saying that nothing gives us such a respect for a family as to see its members love and esteem each other. So on the other hand, we must greatly lose our respect for that family which does not have this mutual respect and love.

POVERTY.

It may be much more for the glory of God that I should be poor, and suffer the want of many earthly comforts, than to have them.—It was by Job's being in suffering circumstances that Satan was convinced of his disinterested piety. Again, if I should be surrounded with wealth, it might be impossible for me to keep from loving the world, and indulging myself. Can a man with a strong inclination upon him to sleep, and yet who will die if he falls into a sleep, safely lie upon an easy bed and downy pillow? Verily he had far better be upon a bunch of brambles.

THE CONVERSION OF A SOUL.

If I, as a co-worker with God, "convert a sinner from the error of his way," I conquer a world. A world, too which is not soon to be destroyed, but one which will never come to an end, and which will forever increase in improvement and value. I do not reduce it from a state of freedom to tyranny, but deliver it from slavery to a government of perfect justice, mercy, wisdom, and love. It will love me as a benefactor—not execrate me as a tyrant. I shall not be soon cut off from the enjoyment of my conquest, but shall have the comfort of it for ever. But I have no hope that while I am upon the unrenewed earth, I can ever be able to weep because there are no more worlds (sinners) to conquer.

M.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Himes:—After the date of my last (Lorraine, Jefferson Co., Sept. 15th), I remained in that section several weeks. I attended the conference in Lorraine, commencing Sept. 24th, which continued with lively interest for five days. The ministering brethren present were Bro. Bates, Wendell, Dean, and Keeler. The friends came in from Pulaski, Adams, Brownville, Martinsburg, Lowville, &c. The season was truly refreshing. For a week or two before and after the conference, we held a series of meetings at Wilcox Corners (northern part of that town), which were attended with the Divine favor. Bro. Chapin, Buel, and Jenks, and their families, the only Adventists in the place when our meetings commenced, were greatly revived and strengthened in the blessed hope. A few precious souls were converted to God, and quite a number of the saints heartily embraced the Advent faith, and were made exceedingly happy in confessing the same. Bro. Wendell, of Syracuse, (by request,) consented to supply my place there, which gave me an opportunity again to visit the brethren in Copenhagen, Lowville, and West Martinsburg (Lewis Co.), where we passed two or three weeks very pleasantly, and I should think to good effect; during which time a few of the brethren in that section presented me with a good horse, wagon, and harness, which have proved of material service to us in travelling, and for which I feel very grateful to God, humbly entreating him to reward those dear brethren whose names I am not at liberty to mention.

I returned to Syracuse and Fayetteville about the middle of October, where Mrs. C. had remained a few weeks to rest a little from her labors, and found in her possession a pressing call from the friends in Wolcott, Wayne Co., for us to visit them as soon as possible. After resting a week from my own labors, we complied with the request, and entered upon our work there Oct. 25th. We found the brethren in a suitable state of mind to co-operate with us, and the word took effect; as the fruits of that effort, backsliders were reclaimed, and another infidel (a Mr. Pool) converted to God. On listening with attention to the word for one week, he became thoroughly convinced of the truthfulness of the Scriptures, and of his lost condition as a sinner; he sought the Lord with all his heart, and found him to his great joy and rejoicing. His wife also, and a son and daughter of theirs, with others in that neighborhood, have recently embraced the Savior, and are exceedingly happy in the prospect of soon seeing him. Six individuals (heads of families) have within a few weeks followed the blessed Lord in the ordinance of baptism, and are "on their way rejoicing." Others in that neighborhood, it is expected, will submit to the same rite soon.

About four weeks since we accepted an invitation to visit this place and give (or repeat) a lecture on the inheritance of the saints, which opened an effectual door for labor in this section. A large and commodious school-house was opened to us in this place, in which a meeting of worship had never before been held, and for two weeks our sanctuary was filled, evenings and on the Sabbath, with attentive listeners to the word, most of whom had never before heard a lecture on the subject of the Lord's coming. The "shepherds," and several of the "principal of the flock" of the Methodist and Campbellite denominations, took a decided stand against us.

The ministers met us one evening each for contention; and although this was designed for evil, it was, nevertheless, in both instances, overruled for good. The Campbellite is considered a man of some talent, but a real blackguard; he is manifestly an entire stranger to the grace of God. With great excitement of feeling in his concluding remarks, he challenged me to meet him, and hold a public debate on the subject of the kingdom of God. But manifesting a spirit so unlike that of the blessed Lord (whose kingdom he claimed was set up on the day of Pentecost), I declined to accept the challenge, answering him in the language of Nehemiah and Sanballat and Geshem (Neh. 6:3); and so we had no further trouble from that source. The Methodist minister, in his turn, after listening to us on the subject of the inheritance of the saints, arose and presented a few thoughts, most of which, to an unsuspecting mind, would have been considered rather friendly, but in his concluding remarks it was manifest to all that he designed to counteract the influence of the lecture on the minds of the attentive congregation, by publicly exposing our heresy. He said, "If I understood the speaker, he believes in the annihilation of the wicked;" and he enquired, "Did I correctly understand you, Sir?" In reply, we enquired of him by what authority he came to such a conclusion? He then repeated several sentences which he claimed that we uttered in our discourse. We frankly admitted the same, and said, "If you will turn to the 37th Psalm, Sir, you will see that we gave you the precise language of the Psalmist." We then repeated the same with suitable emphasis, together with other kindred passages, and remarked, that for months, in our public labors, we had cautiously avoided giving an opinion on that subject, excepting it were in the very language of Scripture, and affirmed that

we had not departed from the rule this evening, and then added, that on this subject I have never been very strenuous, but have generally been classed with the brethren on the other side of the question. "But, indeed," said I, "if the reading of the word will produce such an impression, I am more than ever inclined to think that the wicked may eventually be destroyed, and, in fact, be as though they had not been;" and added, "this I most ardently hope will prove to be the case." The preacher and his associates were manifestly surprised, and much confounded, and said nothing further. After this our meetings were well attended, and scarcely disturbed at all, and the word took effect in many hearts.

At the commencement of this effort, there was but one individual in town known by the vulgar term, "Millerite," viz., a Mrs. Gordon, wife of W. P., and sister of our dear Bro. Butler and John Morley, and who is, like them, steadfast in the faith. Her dear companion, and more than a score of their intelligent neighbors, have embraced the doctrine, and are now settled and grounded in the belief, that the coming of Christ is at the very doors. Accordingly, they have covenanted "not to forsake the assembling of themselves together, as the manner of some is." A number of precious souls have been converted to God, and of course to the Advent faith, and hundreds, it may truly be said, are agitated on the subject, many of whom are seriously convicted of the truth of the doctrine. May the Lord perfect the work, and receive to himself the glory.

About two weeks since, at the request of a Bro. West, we visited South Butler, and preached at his house in the evening, for the special benefit of Mrs. W. and her mother, both of whom were in a feeble state of health, but enjoying daily communication with God. They were, of course, "comforted with words" relating to the blessed hope. "If a man die, shall he live again?" was the text; after preaching, our meeting was protracted to a late hour, and the time was well improved in exhortation and prayer. The next evening, the Congregational church in the village was kindly opened to us, which we continued to occupy evenings and on the Sabbath for one week. Mr. Gregg, the minister, reserving to himself the right of giving his people a thanksgiving discourse Sabbath morning. Mr. G. gave us a candid and friendly hearing. The idea of the Lord's speedy coming was to him new, and at first rather novel, having, like ourselves, and thousands of others, been taught from childhood to believe, that this wicked world must first be converted (made about right) before it could be destroyed; but he was led to see clearly, and frankly to confess, that such a theory was entirely visionary, and the doctrine of the Advent at hand (so far as we were enabled to present evidence touching the case) was received by him in the love of it. Being an intelligent man, of an independent mind, of more than ordinary piety, decidedly opposed to slavery, and all the crying sins of these perilous times, we cannot but hope much in his case. Many of his congregation, and others who listened to the word, were deeply convicted of the truth of the doctrine, and sought opportunities to converse with us on the subject. A Bro. Cowl, minister of the Wesleyan Methodist church in that place, and others, heartily embraced the doctrine, and will proclaim it. One soul was converted,—a clear case.

Being myself completely exhausted under the influence of severe cold and constant labor, we returned to our friends in Wolcott, to rest a few days from our work.

On Tuesday last, we met an appointment in Conquest, where we have engaged to return and perform more labor. Met with the friends here this evening, and to-morrow, by request of Bro. G., return to South Butler, and complete our labors there. We expect to attend the conference at Seneca Falls next week, then return and complete our labors in this section. After which, if time continues, we shall visit the friends again, and perform more labor in St. Lawrence County. But our Post-office address will be, for some time, Wolcott, Wayne Co., N. Y. I hope the friends will continue the correspondence till the Lord comes, and remember us in their prayers.

It is with pleasure I forward the names of new subscribers for the "Herald." Yours in hope.
Butler (N. Y.), Dec. 15th, 1847.

LETTER FROM BRO. T. FOOT.

Bro. Himes:—There are a few in this region who profess to be still looking for "that same Jesus," who will come again the second time without sin unto salvation. Indeed, I believe the land is not quite barren of faith; but yet there are many who have cast away their confidence and have gone back to that country from whence they came out, and are now denying the faith they once had in the speedy coming of the Lord. And while I look at these things, it appears to me that they who have been once enlightened, and have tasted of the good word of life, and the powers of the world to come, will, of all classes, stand the poorest chance of a seat in the kingdom. I thank the good Lord for the little encouragement I yet feel that we shall very soon

see the King in his beauty. And I do thank the Lord that I ever heard the sound that Jesus was coming to earth again, to redeem all his faithful children. Yes, all those who have died in faith,—all those who are living a life of faith on Him,—all those who deny self, and all ungodliness, and live soberly,—all those who love his appearing, and all who have lived, and still live, in every nation, kindred, and tongue, who have and do fear God, and work righteousness, will be accepted of him in that day. O, praise the Lord for the prospect that lies before us! Brethren, let us be faithful,—hope in his mercy,—believe his word, and do all his commands. Let us strive for the things that make for peace, that we may be found of him in peace, holding fast the profession of our faith without wavering, believing him to be faithful who hath promised. May we feel in the heart a patient waiting for Jesus,—have an eye single to his glory,—live holy and humble lives, and ever have in possession that spirit which our blessed Lord possessed in his first Advent: for when he was revived, he reviled not again. Brethren, let us strive to keep the unity of the Spirit in the bond of peace, and then the very God of peace will be with us now and evermore.

I still love the "Advent Herald," both for the spirit it manifests to others, and the doctrine it inculcates. May it always herald the glad tidings of the second coming of that same Jesus until he comes, and we all see him as he is, and when we shall all see eye to eye. God grant that you, my brother, may continue to give the trumpet a certain sound,—still have your hands staid up, and by the grace of God be enabled to proclaim those truths to the world which are paramount to all others,—the coming of Christ at hand, and a preparation for that event.

Salisbury (N. H.), Dec. 1847.

LETTER FROM SISTER N. WOOD.

Dear Bro. Himes:—There has been much said in the "Herald" against neglecting the great theme of the coming of the Lord to set up his everlasting kingdom, in order to discuss minor points. That the great day of God Almighty will be the greatest event that ever has or ever will transpire, needs no argument to prove. But the disputed point would seem to be, What would be of the most consequence to prepare the readers of the "Herald" for such an event? The passing of '43 has led us to see that there was to be a time in which to remember what manner of persons we ought to be, keeping our conversation in heaven, from whence we look for redemption; and a time of perils, too, that we may cry with those who have gone before, "How long, O Lord?" and come up out of great tribulation. Says the apostle, "Brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take to you the whole armor of God, that ye may be able to withstand in the evil day; and stand therefore, having your loins girt about with truth, having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Here seems to be a summing up of all we need; it would seem as if we did not need any new truth to combat an old sin; only take care to keep that faith which works by love, and I see not why our weapons are not mighty to the pulling down of the strong-holds of Satan.

Westminster, Nov. 22d, 1847.

LETTER FROM BRO. P. H. CORRY.

Dear Bro. Himes:—Most affectionately do I thank you for your paper, so full of information and good tidings. Assure yourself that I sincerely sympathize with you in the opposition you have already met with and are now experiencing. It is painful; but be not discouraged in your glorious work. The more Satan opposes Christ, the more let us oppose him. He comes with great power, because he knows his time is short. His kingdom is on the decline; but while it lasts, he is making desperate sallies on the armies of the Lamb. It is no great wonder that he fights and wounds those who stray from the camp, and keep not close by the Captain's tent. I hope our glorious leader will heal the wounded, and secure the captive. You will yet see his arm made bare. Be of good cheer, dear brother, the cause is not ours, but God's. Let us endure all, that we may at last come off conquerors through him who hath loved us. I hope you have some causes for joy as well as grief. I trust, though one, or two, or three fall, the tens and twenties will stand their ground. O! do what you can to cheer them; tell them to watch the more,—to

pray the harder,—to walk the closer with God. With regard to myself I can say, the sun shines without all day long, but I am sensible of internal darkness. Well; through grace it shall be all light by-and-by. Yes, I trust you and I will be angels of light then,—all near the sun,—always in motion,—always glowing with zeal and flaming with love. O for the new heavens and the new earth, wherein dwelleth righteousness. O, what love and concord there.

Ballston Spa (N. Y.), Dec. 18th, 1847.

LETTER FROM BRO. J. CUMMINGS.

Dear Bro. Himes:—I have now spent seven Sabbaths in Rhode Island,—three in Providence, three in Bristol, and one in Scituate, which closes my labors here for the present. At each of these places I have found a band of happy believers in Christ, who, notwithstanding all the high and low winds which have blown over them, are still awaiting the return of their King, and expect, through much tribulation, to enter the kingdom.

Whatever the result of this visit may be to the brethren in those places, I leave for them and a future day to decide; but to me it has been one of great interest. Since I entered the field, if I can judge correctly, I have never spent the same length of time with more profit to myself.

And now, brother, let me say to you, and to the friends in Boston and in the above named places, that you have my sincere and heart-felt thanks for your kind hospitality. May heaven reward you, and may the Spirit of God dwell within you. I pray that the Lord may direct your hearts into the love of God, and into the patient waiting for Christ, and sanctify you wholly, and preserve you blameless to his heavenly kingdom, when may I, with you all, be presented faultless, without spot, or wrinkle, or any such thing, before the throne of his glory, with exceeding great joy.

I start to-day to fulfil my appointments on my way home and to Canada. Yours in hope.
North Scituate, Dec. 13th, 1847.

BRO. ALVA TENNEY writes from Hamburg (N. Y.), Dec. 18th, 1847:—

Dear Bro. Himes:—I fully approve of the course you have pursued in conducting the Herald, and I hope it may be sustained, and preserved in its purity from all questions that gender strife, and truly be an Advent herald while time continues. I am not at all disappointed at the mighty effort of Satan to divide and scatter, and, if possible, to silence the cry, "Behold, he cometh!" He who is to bind him and cast him into the bottomless pit. I hope you may receive wisdom and grace according to your day. Do not be discouraged at the roughness of the way; trust in the Lord, and he will sustain you. I am alone, having none of a kindred faith to associate with; therefore it is a great comfort to me to hear from my scattered brethren every week, and know that there are still a scattered few who are walking in the truth, and waiting for the return of the Lord.

BRO. JOHN LYON writes from Colchester (Vt.), Dec. 10th, 1847:—

Bro. Himes:—I have been a constant reader of the "Herald" since its commencement. I like its course in the main, and think it advocates the cause of God. I hope you will be sustained in your labors, and the "Herald" too.—It is what we need at this time. The tokens of the Savior's coming have been seen. Continue to proclaim the glad tidings of the kingdom. Whether the dead are unconscious or not, we know that at the resurrection we shall receive a crown of glory, if we endure to the end. Yours, waiting for redemption, through a coming Savior.

J. A. SHERRMAN writes from Warwick (R. I.), Dec. 13th, 1847:—

I belong to no sect, nor ever did; but I am called a "Millerite," and for no other reason than because I take the "Herald." But you are called worse names than that, even by professed Christians. Most of the people here not only ridicule the Advent doctrine, but treat it with contempt. On one occasion, I inquired of a Baptist church member in this village the way to your camp-meeting in North Scituate. "A camp-meeting," said he, "it is a camp meeting,—a parcel of rank Millerites." He had just returned from North Scituate, and said he would not go to hear them. And this man is more than an average for piety of the religious part of this community.

BRO. ENOS NEWTON writes from Norwich (Ct.), Dec. 24th, 1847:—

Dear Bro. Himes:—I have been a constant reader of the "Herald" for about five years, and my mind ever has been deeply interested in it. It has often been to me like water in the desert. As there is no Advent preaching in this vicinity, I prize the "Herald" very much. Truly I feel like a stranger and a pilgrim in this lonely land, as I have no other means of hearing on the Advent question, and the state of the cause generally. I cannot but rejoice in its proposed enlargement, but am very sorry that I can do no more for its support.

Summary.

Dennis McLane was killed while blasting rocks at the deep cut on the Worcester and Nashua Railroad, near the five corners, in Worcester.

An aged man, named John Hickey, of Newburyport, while eating dinner on the 25th ultimo, exclaimed that he was choking, and died instantly.

Diefenbach, the greatest surgeon in Germany, and probably in the world, died at Berlin of apoplexy.

Selden Brannard, at Brooklyn, New York, has been sentenced to five years in the state prison for forgery.

A servant maid of the chaplain was murdered in the palace of Queen Christina, in Madrid. Her head was nearly severed from her neck. The unknown assassin washed his hands in the head basin, dried them with the cambric apron of his victim, and then perfumed them with her eau de cologne.

On the 20th of November, William H., Elector of Hesse, died at Frankfurt, after a few days' illness. The deceased was born on the 28th July, 1777, and succeeded to the electorate on the 27th February, 1821. He is succeeded by his son, Prince Frederick William, born August 20th, 1802, and who, since 1831, shared the reins of government with his father.

A large brick house at Warsaw, Kentucky, was undermined by the late freshet, and fell down with a crash, burying in the ruins a man and two children.

Mrs. Rachel, aged about twenty years, wife of James P. Van Derwerker, of Northumberland, New York, committed suicide by cutting her throat with a razor. She had been married about three weeks. She was an amiable young woman, and a member of the Reformed Dutch church.

Week ending December 29th, six persons died in Deer Island hospital, 44 were discharged, 223 remained.

At Sandersville, Georgia, 21st ultimo, a rencounter took place between General Bostick and Doctor Barge, which resulted in the death of the latter.

The publication of the "Perfectionist," which advocated the licentiousness of the spiritual wife doctrine, has been suspended at Putney, Vt.

There have been more bears killed in Michigan the past season, than in any previous season. In Ionia county alone, upwards of 200 have been "laid to the land." One Indian killed twelve in one day.

We are glad to learn, that there is an evident improvement in the condition of Tutor Goodrich, and that there is a probability of his ultimate recovery.

It is stated by some statistical hunter, that the sum annually expended for bread by the population of Great Britain and Ireland, amounts to £25,000,000; while the money expended in distilled and fermented drinks, amounts to upwards of £50,000,000 annually.

We mentioned last Saturday the destruction of the Fitchville Mill by fire. Mr. Austin, the watchman, was in the building when the alarm was raised; he was so much shocked by it that he fell into a fit, from the consequences of which he had nearly recovered, when, on Sunday morning, he went to the window and looked upon the ruins of the mill, the sight of which so much affected him, that he was seized by another fit, and soon after died.—[Providence Journal.]

On Tuesday evening a young girl, an adopted daughter of Mr. Harvey Borthwick, one of the clerks in the Post-office at Albany, while asleep on a chair near the stove, accidentally had her clothes take fire. The whole of her person, from the knees upward, was most dreadfully burned, and no hopes are entertained of her recovery. She is about ten years of age, and an intelligent, active girl.—[Albany Argus.]

A boy about eight years old, son of Lawrence Hogan, of Waterford, was killed by the gravel train on the Worcester road, between Blackstone and Waterford, yesterday morning. The boy was walking on the track, and when the engineer gave the alarm, the boy being on a bridge, with no other chance to escape, laid down between the rails; the cow-catcher took him up and threw him on the rails, when his head was instantly severed from his body.—[Providence Herald.]

A member of the South Wales states, that he met a man on Harrison Avenue, Saturday night, minus his coat, hat, and sleeves to his shirt, and apparently in great pain and trouble. Upon enquiring the cause of his sad plight, he was told that two men met him on South Boston bridge, and after knocking him down, and after a hard-fought battle, they robbed him of his missing garments. If this is true, it is not the first instance of a similar character which has occurred on the bridge within a very short time.

Ten horses were burnt to death during a fire in the rear of Dolby's tavern, 261 Market-street, Philadelphia, on Wednesday morning.

John Rihl was so mashed to pieces in a rolling-mill in Philadelphia, that his remains could only be taken up with a shovel. He leaves several children.

An estimable gentleman of this city named Cobb, lately obtained a divorce from his wife, as she had deserted him to become the "spiritual wife" of a Mormon. She was a woman of high endowments, accomplishments, even, who had reared an interesting family of children, and whose only failing was, that she had allowed herself to be captivated by the ridiculous phantasies of the Mormon prophet.

The Statist mill belonging to the Mineral Springs Manufacturing Company, (Converse, agent,) near Stafford Springs, Ct., was burnt on Sunday morning. A light was first discovered in the carding room about four o'clock, after which the fire spread rapidly, till the whole mill and machinery were destroyed.

Eclipses in 1849.—There will be six—four of the

sun, and two of the moon. March 5th, a partial eclipse of the sun, visible. March 19th, a total eclipse of the moon, partially visible. April 3d, eclipse of the sun, invisible. August 28th, another eclipse of the sun, invisible. September 12th, a total eclipse of the moon, visible; and on the 27th an eclipse of the sun, invisible.

The Nantucket Inquirer draws a discouraging picture of the prospects of the whaling business in that place. Since the year 1843, the whaling fleet has been diminished fifteen sail, by shipwreck, sales, &c. The voyages are said to be one-third longer than they were twenty years ago, and the number of departures and arrivals are constantly growing less.

In Agawam, an aged woman named Jencks was burnt to death, by her clothes taking fire.

The large cotton factory owned by Mr. Fitch, of Fitchville, Ct., was destroyed by fire on Thursday morning, with all its new and valuable machinery. The factory on the same site was burnt two years ago.

Selden Brannard was taken from Brooklyn to Sing Sing prison on Wednesday, in company with a colored thief.

Mr. McKinstry, deputy United States marshal, has arrested Edward Johnston, at Elyria, Ohio, for robbing the mail. Letters and post bills were found upon him.

Jesse Shank, a young lawyer, was killed by the wheel of a mill at Seneca, New York.

A serious accident befell Mr. William Vincent, of Edgartown, on the 30th ult. While leading his horse to the stable, the animal gave him a kick in the side, injuring him very severely.

President Bascom, in a letter to the editors of the Nashville Advocate, says that there is an intense religious excitement among the academic students of Transylvania University.

An affray occurred in Cincinnati a short time since, between two young men named John Cochran and Alexander Kelly, in which the former received a wound in the side from a knife, which caused his death on Thursday. Kelly appears to have acted purely in self-defence.

A large body of carbonate of zinc (calamine) has been discovered in Lancaster County, Pa. The ore, which had been pronounced lime, has been ascertained to contain 60 per cent. of zinc.

The barque Catalpa, that sailed for the Mediterranean with a number of missionaries as passengers, to spread the truth and speed the march of religion in foreign lands, had for part of the cargo some 40,000 gallons of rum! Thus the Catalpa goes forth to heathen lands, like Cato, "doubly armed"—and may say to the unbelieving Moslems, almost in the words of that worthy stoic, "bane and antidote are both before ye." We fear that the rum will be the means of destroying more than the missionaries, with all their self-sacrificing spirit and noble efforts, will be able to save.

The abolition of slavery in the Swedish island of St. Baris and its dependencies, was duly proclaimed there on the 9th of October.

In digging on the line of the railroad in Sanbornton, N. H., eight skeletons were found in a sitting posture, facing towards the east. It is supposed that the spot was once used by Indians as a burial ground.

A fatal explosion of the water boiler in Baltimore was caused by the pipes being frozen up with water, confining the steam in the boiler.

Farr, Powers & Weightman's chemical works, a block of brick buildings corner of Brown and Palm streets, were destroyed by fire in the night, the work of an incendiary.

A young lady, Rachel Ingle, while riding in a sleigh in company with a gentleman, along the bank of a creek in Butler County, Kentucky, was thrown out by the vehicle overturning, and dashed down the precipice amongst the projecting roots of trees, one of which penetrated her skull, and killed her almost instantly.

CEMENT.—Melt a little isinglass in spirits of wine, adding about a fifth part of water, and using a gentle heat; when perfectly melted and mixed, it will form a transparent glue, which will unite glass so fast that the fracture will be hardly perceived.

Psa. 68: 6—"God setteth the solitary in families: he bringeth out those which are bound in chains: but the rebellious dwell in a dry land"—in Bishop Coverdale's translation, in 1535, printed in Cranmer's of 1541, reads thus, in the old spelling—"He is the God that maketh men to be of one mynde in a house, and bryngeth the prisoners of captiuite, but letteth the rannagates continue in scarceness."

SPECULATION.—Mr. Hale, in a speech in the United States Senate, remarked:—

"In this day speculation is adventurous.—We venture to inquire into all the secrets of the material and spiritual world. The researches of geological science have penetrated the bowels of the earth, and have there found the materials by which it is essayed to prove that

"He who made the world, and its age revealed to Moses, was mistaken?"

Nay, inquiry goes with adventurous flight to the very throne of eternity, and undertakes to scan the laws by which He who sits thereon governs his own actions and the world He has created."

"THE CRISIS, or Last Trumpet. An Antidote for popular public opinion, either in church or state. By Elisha Putnam. Albany: Published by the Author. 1847."

This is the title of a work of 320 pages, we have received from its author, who, we learn by the preface, has reached the advanced age of eighty-three, and written the work since he was eighty-one. It is devoted principally to a consideration of the prophetic writings, and advocates views similar to those of the literalists of England. The Appendix of the work contains various letters, written by the author, at different periods, on different subjects.

While we should not subscribe to all the views inculcated in the work, we think its influence will be decidedly beneficial; because it brings to view the near coming of the Kingdom of God.

"THE GREAT QUESTION: A Sermon preached at the Rowe-street Meeting-House, on Sabbath morning, Nov. 28th, 1847. By Nehemiah Adams, Pastor of the Essex-street church. Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1848."

This is a sound and logical evangelical discourse on the great question, "Dost thou believe on the Son of God?" (John 9:35.) It is well written, and contains wholesome thoughts; and we should have been more pleased if the preacher had stated his belief respecting the coming of that same Jesus to reign on the earth.

"NEW YORK PATH-FINDER."—This is a semi-weekly paper, published in New York, by Howe, Holbrook & Co., for gratuitous distribution in the cars and steamboats leaving that city, on the same principle that the Boston "Path-finder" is distributed here.

"A KISS FOR A BLOW: or a Collection of Stories for Children; showing them how to prevent quarrelling." By Henry C. Wright. This is the title of a small book, which is for sale at No. 29 Cornhill, by B. B. Mussey & Co. It is designed to inculcate principles of non-resistance, and is a neat little book for children.

BUSINESS NOTES.

L. Armstrong.—We credited A. Odell \$3 to end of v 14, \$1.75 cts. to T. H. A. to end of v 15, you \$2 to end of v 15, and \$6.47 on account. Is that right?

G. W. Carter.—We have received nothing since February last.

M. Shockey, \$2 for Bro. H.

T. C. Smith.—It was yours; we could not make out that the other had been received, but credited to \$73. You have now been credited, in all, \$7 since June, 1845; but we cannot tell whether you commenced the paper then, or your name was transferred from another book, without searching over our old books.

S. Sutton, G. Beckwith, P. Lamb, D. H. Flanders, D. W. Bates, J. Bird, J. Kelley, H. D. Gunnell, J. Covell, J. Shanklin, J. Knowles, I. N. Snider, L. Loveland, L. Wiswell.—Your papers will be continued.

D. C. Bushnell, \$5.—There is no other paper sent to Brighton, Iowa, from this office. Two dollars pays to end of v 14, two pays S. Borden to end of v 16, and one pays you to end of v 18.

E. Nye.—We have sent the Harps by Express.

Wm. Busby.—All right—marked free.

Dr. H. Van Tuyl.—What you paid to those persons did us no good. Nevertheless, we have now credited you \$950, of end of v 14, which we lose.

S. Hardy.—We can find no mistake, but credit you to end of v 14.

R. Boyd.—We have marked you v 14.

John Adams, \$2.—We cannot find your name. Where is your paper sent?

J. Stewart.—Your thus paying did not help this office. It should have been sent here.

P. Ailing, \$1.—We have credited you to end of v 16.

L. Bill.—We sent the book by Express to Auburn.

L. Crocker.—The last we received was in June. You are credited to 308.

L. H. Gladding.—We credit E. Gladding \$1 62, which pays only to end of v 18, as the two payments referred to were duly credited. We credit you to 250, and will send the paper.

J. Turner.—There is a letter here for you.

W. T. Moore.—We send you a tract on the subject, which answers your questions.

J. J. Strang.—We have sent the papers.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$579 16

LUTHER GRAVES, of Williamsburg, Mass., stops his paper, owing 10 00

E. BURDETT, of Jacksonville, Ill., stops his paper, owing 7 00

Total delinquencies since January 1st, 1848. 17 00

WEST INDIA MISSION.

A friend in Abington 2 00

Bro. Himes.—I will try once more to have my Post-office address inserted correct in the "Herald." It is West Springfield, N. H.

HIRAM MUXER.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

APPOINTMENTS.

The Lord willing, I will preach at Londonderry, 14th and 15th, evenings; Manchester, 16th, over Sabbath; South Reading, 18th, evening; Boston, 9 Mink-street, 19th, do; North Attleboro', from the 20th to 23d; Providence, R. I., from the 26th to the 30th; and North Scituate, and vicinity, commencing the evening of Feb. 3d. I will spend two weeks there, as the brethren may please to arrange.

I. R. GATES.

The Lord willing, I will preach in the following places, each meeting commencing (except at Athol) at 6 P. M.: Northfield Mountain, the 12th; Athol, 13th, at 1 P. M.; Montague, 14th; Ashfield, 15th, and 16th. R. V. LYON.

Providence permitting, I will preach in Landaff, N. H., Sunday, Jan. 9th; Sugar Hill, Sunday, 16th; Stratford, Vt., evening of the 19th; Tunbridge, evening of the 21st, where Bro. Eaton may appoint; East Bethel, Sunday, the 23d.

W. H. EASTMAN.

Providence permitting, I will meet with the brethren in Pittsfield, N. H., the 4th Sunday in January. And if the brethren think proper to make an appointment for Saturday evening previous, I will endeavor to attend.

T. M. FASSETT.

The Lord willing, there will be a Conference in the city of Providence, R. I., commencing Sunday, January 9th, and continue till Thursday evening, the 13th. Bro. Himes will be in attendance, and other ministering brethren, who can make it convenient, are also solicited to be present. Our brethren generally in this State, and neighboring towns in Massachusetts, we hope will be interested in this appointment. The Lord grant us his divine presence and power. Bro. Edwin Brannard will also be present. (By order of the church in Providence.)

O. R. FASSETT.

The Lord willing, I will preach in Salem Sunday, the 9th; Newburyport, evening of the 10th; Salisbury, the 11th, do; Rye, the 12th, do; Portsmouth, the 13th and 14th, do; Southbridge, the 15th, do; Brimfield, the 19th, do; Three Rivers, the 20th, do; Granby, the 21st, do; Cabotville, Sunday, the 26th.

W. S. CAMPBELL.

The Lord willing, I will preach at Richmond, Vt., Jan. 11th, 12th, and 13th; Montgomery, the 14th, 15th, and Sunday the 16th.

J. CUMMINGS.

The Lord willing, I will preach at Marlboro' the second Sabbath in Jan.

C. R. GREGG.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 p. do; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Huldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 86 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"A CATECHISM upon the Prophetic System of the Scriptures." By J. Scott, author of "Outlines of Prophecy," and "First Root of Popery," &c. Price, 62 1-2 cts.

"MY SAVIOR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Groscombe, Somerset, Eng. Price, 50 cts.

Receipts for the Week ending Jan. 6.

□ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

A. Hubbard, v 14—\$2 30—E. Burdick, v 14; S. E. or E. A. Paine, v 14—each 50 cts.—H. Algere, v 15; W. Barbor, v 15; J. L. Dwight (if new sub.), v 15; E. Jones, v 14; A. Pierce, v 14; H. Phelps, v 14; A. Warren, v 14; J. Gilchrist, v 14; W. Warner, v 15; N. Doolittle, v 15; S. R. Fletcher, v 14; H. Hadlock, v 15; M. A. St. Clair, v 14; E. Clark, v 15; M. I. Boyce, v 15; J. R. Ballis, v 15; D. Thompson, v 15; W. Jack, v 14; I. H. Shipman, v 14; J. S. St. John, v 15; E. B. Bord, v 14; Wm E. Graham (the others are all credited), v 13—\$1 due; Wm. Cook, 334; J. H. Greenwood, v 14; M. J. Blackwell, v 15; W. G. Charehill, v 14; Miss S. T. Bennett, v 14; R. B. Hill, v 14; J. H. Northup, v 14; L. Morley, 365; O. D. Eastman, v 15; J. S. Brandburg, v 11; D. Hammond, v 15; H. Jackman, v 15; N. Chase, v 15; C. Spiller, v 15; R. W. Pickard, v 15; E. Eaton, v 14; T. O. Smith, v 14; A. Taylor, v 14; H. Woodbury, 370; H. P. Buttrick (C. A. H. to 24 and to) 364; A. Winner, 368; Wm. Wilson (of Warrensville), v 14—one of the same name at Hephern owns from 230—is it the same? M. I. Otis, v 15—each \$1.—C. Babcock, v 16; A. W. Brown, 367; J. W. Dimick, v 14; T. Bissel, v 14; S. Williams, 389; B. Powell, v 14; W. M. Hall, v 14; J. Pearce, 359; A. Colby, v 16; H. Hunt, v 14; E. Walker, v 17; J. Bump, 367; H. Newton, 366; R. H. Jackson, 368 (1 60 due); L. Morse, v 15; J. Zaring, v 14; J. Adams, v 14; H. Rupp, 373; G. B. Markle, v 14; S. Allen, 399; I. Polly, 373; O. Robbins, v 14; E. Patch, v 14; E. M. Smith, v 14; E. Atwater, 366; L. Tickner, v 14; E. Clark, v 14; M. Dupree, v 14; H. Sage, v 14; J. McCartney, v 13—each \$2.—L. F. Gould, 372; J. Rogers, v 13; O. G. Smith, v 14; J. C. Cox, 357; M. McKinney, v 13; D. J. Kroon, 364; G. Gross, v 14; S. Hooper, 358; P. G. Gerard, v 17; C. Marshall, v 15; I. Bell, 373—sent by mail; J. Cowee, v 14; A. Hurd, v 15; N. Dearborn, v 12; S. F. Collins, 343; J. Stoddard, v 15; A. Currier, v 14; E. L. Andrews, 371—each \$3.—F. Stoner, v 14; D. Boon, v 8; A. Williams, v 14; B. W. Prescott, v 14; S. Blake, v 6; G. Robinson, v 10; J. Bierbrock, 396; M. W. May, 374; L. T. Allen, v 15—each \$2.—R. D. Murray, v 15; B. J. Westling, 384; C. O. Goodrich, v 15; J. H. Piper, v 14; Geo. W. Cochran, v 12; J. W. Shepherd, v 14; L. Baker, v 14—each \$5.—Wm I. Blake, v 13—\$6.—G. Needham, on acct.—\$8.—Wm H. Bancroft, v 14—\$3 36.—S. A. Learned (C. A. H.) 24—25 cts.—L. Kimball (C. A. H.—four copies), 25—75 cts.—H. Jackman, one dollar, to send the Herald to the poor.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 24.

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Verses for Christmas.

The moon in her brightness was walking the sky,
An image of beauty and peace to the eye;
The stars glitter'd forth through their mantle of blue,
And the wise watching shepherds were charm'd with the view.

They ponder'd and gazed on the glories of night,
When a star, shooting forth from its region of light,
Grew large and attractive, and led them away—
Like a lamp sent from heaven—to where Jesus lay.

An angel came down on this beam from above,
And rehears'd to the shepherds his errand of love;
And the tale that he told, as it fell from his tongue,
Incited his comrades to the song that they sung.

The stars all did homage, and the moon said, Amen!
As the angels of God sang, "Good will to men!"
The earth was delighted, and God was well pleas'd,
And the groanings of nature in prospect were eas'd.

The Seed of the woman at length had appear'd,
He came to redeem the lost race he had rear'd;
An infant in Bethlehem he lay in a stall—
A King and a Savior,—yea, God over all.

The shepherds adore him, and bow at his feet,
Acknowledge their Master with gifts, as is meet;
And swelling with rapture, return to their fields,
To tell all they meet with what Bethlehem yields.

That night, though long past, is not yet lost to fame,
Its yearly successor is Christmas by name;
And if not kept rightly in date, still it lives,
And in gospel countries much merriment gives.

And while we behold it in feast and in song,
With churches and households go bounding along,
Let us who are looking for Jesus again,
Remember his coming draws nearer again.

A King he was born, and he cometh to reign
On the throne of his father,—the earth his domain;
The angels attend him, and mankind is yell'd,
Not a babe in a manger, but Judge he is hail'd.

O, haste the blest morning! let this be our cry,
As the birth-day of Jesus is passing us by,
When in great splendor he'll descend from above
To establish on earth his dominion of love.

C. T. CATLIN.

St. Paul's Life and Writings

CHRONOLOGICALLY ARRANGED.

Paul was originally named Saul, of the tribe of Benjamin, a Pharisee, born at Tarsus, in Cilicia. He was a Roman citizen, as Augustus had given the freedom of Rome to the men of Tarsus, on account of their adherence to his interests. He was born two years before our Savior, supposing him to have lived sixty-eight years, as Chrysostom says he did (Tom. vi. Hom. 30.)

He was sent early to Jerusalem, where he studied the law at the feet of Gamaliel. He persecuted the Christians, and in A. D. 33, he held the clothes of those who stoned Stephen (Acts 7:58, 59) as consenting to his death. In the subsequent persecution, Paul distressed the believers, (Gal. 1:13; Acts 26:11) persecuting and wasting the church beyond measure, entering into houses, haling men and women to prison (Acts 8:3), and unto death (22:4), and causing them to blaspheme (26:11). Being mad against them he persecuted them to strange cities, and went on this errand into Syria, with authority from Caiaphas to bring the believers to Jerusalem. Thus bringing out threats

and slaughter, he was suddenly arrested in his course, near Damascus, by a great light, at mid-day, from heaven, which struck him to the ground. A voice was heard: "Saul, why persecutest thou me?" and, on his answering, "Who art thou, Lord?" it replied, "I am Jesus: it is hard for thee to resist the reluctances of thy conscience, or 'kick against its pricks.'" Paul asked, "Lord, what wilt thou have me to do?" on which Jesus sent him to Damascus. Here he was three days without sight; when Ananias was sent by Christ, speaking in a vision, to open his eyes; not figuratively, for "as scales" fell from them. He was now baptized, and filled with the Holy Ghost. From Damascus he retired to Arabia, then under king Aretas, but soon returned to Damascus, and there preached the gospel. This exposed him to persecution from the Jews, from whose hands he escaped by being let down over the wall, in a basket (Acts 9:24-27.) A. D. 37, three years after his arrival at Damascus. On his coming to Jerusalem to confer with Peter, he found the disciples afraid of him, and doubtful as to his sincere conversion, (Gal. 1:18)—fears and doubts dispelled by Barnabas. Hence he departed to Cæsarea and Tarsus, in which place of his birth he remained from A. D. 37 to A. D. 43. Barnabas brought him from Tarsus to Antioch, where remained a year, (Acts 11:20-26) and, A. D. 44, was deputed, with his fellow-laborer, to carry a contribution from the Christians at Antioch to their poor brethren at Jerusalem, during a famine. The church at Antioch was directed, by the Holy Ghost, to separate Paul and Barnabas for the ministry, that they might extend the word of truth. They went to Seleucia, and thence to Cyprus. At Paphos they were obstructed by a magician, or sorcerer, Bar-Jesus, who tried to hinder the proconsul, Sergius Paulus, from embracing the Christian faith. But Saul deprived this man of his sight for a season, which produced the conversion of the proconsul; and it is thought that on this occasion Saul changed his name to Paul, after Paulus, the new convert. Paul went next to Perga, in Pamphylia, and Antioch, in Pisidia, where the Jews opposed his preaching; in consequence of which, with Barnabas, he turned to the Gentiles in Iconium, Lystra, and Derbe. At Lystra they cured a cripple; and the idolaters would have offered sacrifices to them as gods, but they desired the Lystrians to turn from these vanities to the living God. From Lystra they made a tour round the cities of southern Asia to Antioch, in Syria; but we know only generally, that from A. D. 45 to A. D. 50, the ministerial labors of St. Paul were continued. A dispute arising in the church respecting the necessity of retaining the legal ordinances, the matter was referred to a council at Jerusalem, to which Paul and Barnabas were deputed. Here it was decreed that the converted Gentiles should not Judaize; only keeping themselves

from idolatry, fornication, and eating strangled things or blood (Acts 15).

Peter, after this, lived with the Gentiles at Antioch, but afterwards deserted them, fearing those of the circumcision; for which Paul openly rebuked him, (Gal. 2:11-16) A. D. 51.

Paul and Barnabas proposed to visit the churches they had planted; but a violent difference arose respecting John, or Mark, whom Barnabas proposed as a companion; but Paul refused to take him, as he had left him in Pamphylia. This occasioned their separation; Barnabas sailing with Mark to Cyprus, while Paul, with Silas, after making a circuit of Syria and Cilicia, (Acts 15:36) went on to Derbe and Lystra. Here they found Timothy, a youth religiously educated by a Jewish mother, though having a Gentile father, whom Paul caused to be circumcised, for fear of the Jews, and then carried in his company through Asia Minor.

At Troas, a man of Macedonia, in a vision, invited Paul to come over thither. The associates accordingly sailed for Europe, and, arriving at Neapolis, came to Philippi, where, by a river-side, Paul baptized Lydia of Thyatira, who received them into her house. He likewise exercised the spirit of divination from a damsel; on which account her masters, seeing their profits gone, had the missionaries cast into prison. But at midnight they were delivered, during an earthquake, by an angel, and converted the keeper, whose whole household they baptized.

The magistrates, having beaten them, (though Roman citizens) with rods, besought them to leave the city; and, passing through Amphipolis and Apollonia, they came to Thessalonica, where Paul preached Jesus Christ three Sabbaths in the synagogue. A tumult being raised, the believing brethren conducted Paul and Silas to Berea, where they found many inquiring minds, who searched the Scriptures, to see if they accorded with the new doctrines; but the Jews of Thessalonica, following them, compelled the two preachers to withdraw to Athens. Here they had the pride and learning of an inquisitive people to contend with; but Paul reasoned with them, at the Areopagus, on "the unknown God," to whom they had built an altar.

Timothy was now sent back to Thessalonica, to comfort the persecuted Christians. Paul proceeded to Corinth, where he abode with Aquila, and worked at his trade of tent-making, but baptized Stephanus, Crispus, and Gaius, (1 Cor. 1:14, 16, 17; Acts 18:5; 1 Thess. 3:6, 9.) A. D. 52. He was joined here by Silas and Timothy, and wrote his first and second epistles to the Thessalonians. The Jews at Corinth brought Paul before Gallio, a Gentile judge, who thought it no business of his to decide upon questions of the Jewish law. Paul shaved his head at Cenchrea, the sea port of Corinth; having a vow of Nazarietship, and

went by Ephesus and Cæsarea to Jerusalem; that he might be present at the feast of pentecost. He returned to Ephesus by Antioch, Galatia, and Phrygia, and abode here three years, from A. D. 54 to A. D. 57 (Acts 19:1-3.)

Paul is thought to have now written his epistle to the Galatians, with his own hand, (Gal. 6:11) A. D. 56, but some place it earlier, and some date it from Rome. It was more than fourteen years after his conversion (Gal. 2:1.) He wrote from Ephesus his first epistle to the Corinthians, chiding them on account of their divisions. At Ephesus stood the famous temple of Diana; and, as Paul's preaching injured the craft of those who lived by idolatry, an insurrection was raised by Demetrius, who made silver models of the temple; but the town clerk appeased the tumult, and Paul returned into Macedonia, purposing to go as far as Rome. Titus joined him here, and reported the good effect his first epistle to the Corinthians had produced, which induced him to indite the second, whereof Titus was the bearer. Paul travelled through Achaia into Corinth, where he remained a year and a half, and whence he wrote his epistle to the Romans, promising to see them shortly; for the gospel had reached Rome before Paul's arrival. This letter was probably carried by Phœbe, deaconess of the church at Cenchrea, near Corinth, whom Paul recommends to the Roman disciples.

He now retraced his steps into Macedonia, and, halting at Philippi, came to Troas. As he preached here on the first day of the week, (the Christian Sabbath being already a holy ordinance,) Eutychus, overcome with sleep, fell from a third loft, and was taken up as dead; but the apostle restored him to life. Paul went on foot to Assos, and embarked at Mitylene. Hence he sailed by Chios, Samos, Trogyllium, and so reached Miletus, where the bishops and elders of Ephesus met him. He addressed them affectionately, and bidding them farewell, sailed to Tyre, from whence he proceeded by Cæsarea to Jerusalem. At Cæsarea, Agabus, a prophet, took Paul's girdle, saying, as he bound himself: "Thus shall the Jews do at Jerusalem to the owner of this girdle." But Paul would not be dissuaded from his purpose, saying he was ready to die for the sake of the Lord Jesus.

James told Paul that a prejudice had been excited against him among the Jews, by reason of his intercourse with the Gentiles, and advised him to make a demonstration of Judaism, by joining some Jews in the Temple, who had a Nazarene vow, and defraying their expenses. This measure of expedience, however, failed to save him from the fury of some Asian Jews; but from their violence he was rescued by Lysias, the governor of the Roman garrison, who permitted him to address the people from the stairs leading from the Temple to that fort, or prætorium. He here related the circum-

stances of his conversion, and mission to preach to the Gentiles; but, no sooner had he touched this grating chord, than the Jews cried out, "Away with him! away with him!" Lysias secured him in the garrison, and was binding, in order to scourge him, when Paul remonstrated against his being punished unheard, as contrary to his right of Roman citizenship.

Being now unbound, and brought before the chief priests, he defended himself, when the high priest commanded some one to smite him on the mouth; but Paul pleaded again the privilege, adding, "God shall smite thee, thou whited wall;" for which words he apologized, as soon as he knew that the order came from the high priest; but, seeing that some were Pharisees, and some Sadducees, it occurred to him to divide them, by declaring himself to be a Pharisee, and charged for the hope of the resurrection. This caused a dispute, in which Paul was hurried back by Lysias into the castle. Forty Jews now bound themselves not to eat till they had assassinated Paul; but, warned of this vow by his nephew, he communicated it to Lysias, who sent him, under a strong guard, to Cæsarea, to be judged by Felix, the Roman governor. His accusers followed, with Tertullus, a hireling orator, who delivered a flourishing speech. But Paul, in his second reply, made Felix tremble, and postpone the decision till a more convenient season. Expecting that Paul would purchase his liberty, Felix confined him for two years, till Porcius Festus came into Felix's room. And this man, willing to ingratiate himself with the Jews, proposed that his trial should proceed; but Paul appealed unto Cæsar himself, and to Cæsar it was determined to send him. This was in the year 62, when Nero sat on the throne. But Herod Agrippa the Second, (the son of Agrippa the First, who had put James to death, and had himself died miserably, A. D. 44) having been made king of Judea by Claudius, came to Cæsarea, and desired to see Paul, by whose eloquence he was almost persuaded to be a Christian. Paul was sent by sea to Myra, in Cicia, whence he re-embarked in another ship belonging to Alexandria, and bound to Italy. Arriving late in the year at the Four Havens in Crete, the master refused to comply with the counsel of Paul—which was to winter there. He put out to sea, but was tossed in a tempest; and at length the vessel was wrecked in a creek in Melita, now Malta (Acts 28.) Here he shook the viper into the fire, which had coiled itself round his arm, and wrought some miracles of healing. After three months, they came by Syracuse and Rhegium, through the Straits of Messina, to Puteoli; and Paul thence proceeded by land, through Apii Forum and the Three Taverns (on the Via Appia,) to Rome. He was suffered to dwell in a hired lodging, but chained to a soldier for security; and thus he remained for two years, preaching the kingdom of God and the advent of the Messiah. To this chain he makes frequent allusion, (Acts 28:20) and thus fixes the date of his epistles to the Ephesians, to Philemon, and 2d to Timothy, (Eph. 3:1; 4:1; Phil. 10, 13; 2 Tim 1:16; 2:9.) In Rome he converted some persons even of Nero's court (Phil. 1:4.) The Philippians despatched their bishop, Epaphroditus, with money for Paul's assistance; and by him, on his return, the epistle to that church was sent.

Onesimus, a slave of Philemon, having run away from his master at Colosse, found out Paul in Rome, and was serviceable to him. After his conversion, St. Paul sent him back to his master, bearing the epistle to Philemon, A. D. 62. By the same hand he despatched his epis-

tle to the Colossians, whom he only knew by the report of Epaphras, his fellow-prisoner. He was released from prison A. D. 63, and wrote his epistle to the Hebrews, the genuineness of which was at first doubted. Some of the fathers say that Paul passed through Italy into Spain, and afterwards into Macedonia, Greece, Asia, Crete, and returned to Rome, A. D. 65. From Macedonia, A. D. 64, he wrote his first epistle to Timothy, and that to Titus. In this journey he left books, parchments, and a cloak (*panula*, the mark of a Roman citizen,) with Carpus, his host at Troas.

On his first appearance, or trial, at Rome, he was again imprisoned, and visited by Onesiphorus. Here he wrote the second epistle to Timothy, which Chrysostom calls his last testament. It is said he provoked Nero by converting one of his concubines; but this is without authority. We know he suffered martyrdom at the *Aquæ Salvæ*, near the Ostian gate, at Rome, and was buried where the church of S. Paolo fuori delle Mura now stands. Church of England Magazine.

Witnesses for Christ.

Never man spake like that Divine Teacher—that illustrious Counsellor whom we delight to honor. Let us appeal to the august testimony of the Father. Behold the meek-eyed Lamb of God ascending from the baptismal waters of the Jordan. The opening arch of heaven reveals its transcendent glories. The Spirit descends, not in dazzling flames to oppress the vision of feeble mortals, but in the form of the gentle dove; and as he alights upon Jesus, a voice is heard from heaven, saying, "This is my beloved son." It is the voice of the Father, who sent his Son, not to condemn the world, but that the world through him might be saved. "For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory." It was the melody of Divine love. Who can turn a deaf ear to such music? Again, behold the Son in an agony of conflict with the powers of darkness. "Father," he cries, "save me from this hour"—but checking himself, adds, "Father, glorify thy name." Again the heavenly voice is heard, "I have glorified it, and will glorify it again." It seemed to the hearers as the voice of an angel. But it was the Lord of angels that spake. It was the witness of the Father.

Come we now to that scene of Calvary. They had shouted with maniac malice, "Crucify him." The rush of popular indignation overwhelmed him. He was led to the tree. He was led as a lamb to the slaughter. The nails were driven through those hands that were never stretched forth but to bestow, to heal and to bless; through those feet that never walked but on some errand of mercy. While the holy sufferer hung in pain and anguish on the cross, lo! the sun is shrouded in a preternatural eclipse! An awful testimony to a deed of darkness, such as the world never saw—could never see but once.—The Sun of righteousness was obscured for a season, but only to rise in such glory as should fill the earth, and pervade all heaven!

The GATES OF DEATH testified. To the hand of charity was Jesus indebted for a grave; that lost point of incomparable humiliation to which, in love for man, he descended. Joseph of Arimathea, with pious affection, conveyed him to the tomb, but his enemies shut the gate, sealed the stone, and set the guard. In that tomb were concentrated the hopes of the world. The morning of the third day dawned. The mighty drama was about to be concluded. There was silence on earth. There was sadness on earth. There was fear and expectation in hell. An

angel descended from the realms of light. His broad wing swept along the orbs of space. He stood in solemn grandeur beside the sepulchre. The ground trembled beneath the guards. He broke the seal of death—the keepers became as dead men—and as he rolled away the stone, the great Redeemer rose, and came forth through the unbarred gates of death—NO MORE TO DIE.

DEPARTED SAINTS do constitute a cloud of witnesses. The celestial roll, drawn up by the pen of inspiration in the eleven of the Hebrews—how bright—how holy! Those names are the treasured jewels of the Most High. The patriarch and the prophet live on that page. They saw the day of Christ, and were glad. It was their FAITH in him that gave the witness—the "evidence of things not seen" as yet. These moral constellations shine on through every age "as the brightness of the firmament." Nor they alone. Apostles and martyrs have augmented that brightness. For the testimony of Jesus and the word of God have they lived and suffered. "And we are witnesses of these things," were among the last words of the ascending Redeemer. Through the baptism of fire they pass to the church triumphant.

The SPIRIT is a witness. He testified beforehand the sufferings of Christ and the glory that should follow. The holy men of God spake of him as they were moved by the Holy Ghost. They even searched what or what manner of time the Spirit of Christ that was in them did signify. His holy gifts and graces were bestowed on the Son of God without measure. His testimony was united with that of the Father, on the margin of Jordan. But it was not until the great Pentecostal day, that the fulness of his testimony was unfolded to the astonished minds of men. The assembly had met. They waited the movement of heaven. There was a sudden sound, as if some mighty wind had rushed through the place. It filled and pervaded the house. Cloven tongues, as of fire, sat on each of the apostles. They were filled with the Spirit. They then beheld the plentitude of the promise; they saw the culminating splendor of the spiritual dispensation. The march of Christianity was onward. The Spirit everywhere triumphed. He abides for ever in the world, to continue his testimony and his triumphs. Reader, hast thou the witness of the Spirit that thou art born of God?

CONVERTED SINNERS must be added to the number. Each one of such is a trophy of Christ: each one a laurel for that Divine brow. "Come all ye that fear the Lord, and I will tell you what he has done for my soul." Each one is "a living epistle, known and read of all men." The true convert is not ashamed of Jesus. How many martyrs has Christ had! All that have lived and died in that faith do testify. What a testimony will that be when they shall all be gathered round the great white throne!

UNCONVERTED SINNERS confirm all.—Even at the condemnation of Christ they bore witness to him. Pilate, oppressed with his prisoner, sent him to Herod. Herod, conscious of his innocence, sent him back to Pilate. Pilate's wife, troubled in visions of the night, warned her husband against involving himself with that just man. Pilate himself washed his hands of his innocent blood. Even Judas, stung with remorse, dashed down the price of blood, made his confession, and went and hanged himself. "Gallilean, thou hast conquered," said the dying Julian, as, vanquished on the field of battle, he threw his blood towards heaven. The world is full of the dying testimony of sinners to the need and the worth of that which they have lost!

The SPIRITUAL ordinances of Christ's

house must not be passed over—baptism and the Lord's supper. They are ever with us. These two witnesses have but one testimony—justification and sanctification through Christ. When did they begin to testify?—The voice of history assigns but one time. It was when the foundations were laid in Zion. "Behold I lay in Zion:"—The sacramental monuments are inscribed all over with the name of Christ. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." Simple, silent, sublime witnesses! The infidel scoffs at your testimony and ridicules your sanctity, but the believer is strengthened, built up and blest in your communion.

The last of the series is ISRAEL, "to whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came." Here are witnesses scattered throughout the world. They cannot die. They cannot be refuted. They mean it not, but they cannot help it. Though they should speak not, their silence would testify. Their fathers imprecated a curse, and the curse has been transmitted. This standing miracle is among irrefutable things. The olive tree is not dead, though the branches are broken off. They may be re-ingrafted, and partake of its fruit and fulness. And, if God "spared not the natural branches, take heed, lest he spare not thee." Reader, knowest thou of this Christ? What thinkest thou of him? Lovest thou him? If not, all these witnesses will rise up against thee, and thou, continuing impenitent, shall be eternally condemned. J. N. Danforth.

My Savior.

BY JOHN EAST, M. A.

FATHER.

MY SAVIOR IS THE EVERLASTING FATHER. (Isa. 9:6.) This name is one bright star in that constellation of the prophetic heavens, which threw so much light upon the church, before the Sun of Righteousness arose. It is not a title of Christ considered as a second person in the Trinity, and in his relation to the Father and the Holy Ghost, but in his relation as God to man. Christ, being God, is the everlasting Father of the universe, and, in an especial manner, of the whole family of his redeemed. He is the author of existence to all, and the author of a new spiritual life to his people. "For, have we not all one Father? hath not one God created us?" (Mal. 2:10.)

In this relation of my Savior to me, I perceive another of his many crowns, which shines with equal glory to him and joy to me. For his love and his sympathy are not only those of a brother and a friend, but those also of a parent,—"a father that pitieth his children." (Ps. 103:13.) I require all his pity—all his sympathy—all his forgiving forbearance; for my infirmities are innumerable, my sorrows many, and my sinful provocations multiplied. But he knew all these long before they became known to me; because he is EVERLASTING, and so is his love to me.

I hear him say, in his word, to his church, and therefore to me, as a member of it, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." (Jer. 31:3.) It was a happy thought of one,—"His love towards them is not of yesterday; nor shall it cease to-morrow. What he ever was, he is, and ever will be, to those who are the objects of his grace, and the happy subjects of his eternal redemption. He is God, and changeth not."

How very precious would this relationship between my Savior and myself be to me, if the parental ties of earth should

be unnaturally torn asunder! Nor will its worth be small, should I live to experience the natural disruption of those ties by the hand of death. Thus David felt—"When my father and my mother forsake me, then the Lord will take me up." (Ps. 27:10.) This was the refuge of the saints in old times; and in this manner they looked and prayed to their Savior: "Look down from heaven, and behold from the habitation of thy glory; where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? Are they restrained? Doubtless thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our FATHER, our REDEEMER; thy NAME is from EVERLASTING." (Isa. 63:16.) My Savior is celebrated in that splendid song of his triumph, which St. Paul quotes in reference to his ascension, as "a Father of the fatherless;" (Ps. 68:5.) Ah! what a poor, fatherless soul should I be, were not "God in Christ reconciling" me "to himself" as a father,—even me, his rebellious and wayward child!

May not this view of the Savior's parental relation to his people, help to explain the Lord's Prayer and to rescue it from that neglect into which it has fallen, through a misunderstanding, with many good people? For does not that prayer admit of being addressed to the Lord Jesus Christ, in all its parts? We cannot imagine that, when, in answer to their request, he taught his disciples to pray, he composed and gave them a form of supplication which should not include himself as the object of their worship. It is, in fact, a filial address from the children to their Father in heaven,—their Father by creation, redemption, and regeneration.

How grand, and yet how mildly this doctrine appears, when contemplated, as it is ever stated in Scripture, not as a bare doctrine to exercise and confound our reason, but a doctrine of light, comfort, and salvation to the humbly-believing soul! Like every other doctrine of Divine truth, it becomes to my soul a matter of experience. "Because they are sons, God hath sent forth the spirit of his Son into their hearts, crying, Abba, Father!" (Gal. 4:6.)

Come, then, my soul, approach thy Savior with the filial reverence and affection of a child. To him thou owest thy life, for he is thy "life." (John 11:25.) His parental care is that providence which foresees and supplies thy wants, and ministers to thy comfort and security in innumerable ways. Hast thou the feelings of a child towards him? They are the work of his spirit in thy heart; and he excites them, not to disappoint, but to gratify them to the full. Thou art at liberty to lay all thy petitions at his feet, and to pour out all thy troubles and sorrows into his bosom. "Come, like a simple, helpless child, to him, thy gracious, thy tender, thy EVERLASTING FATHER. Speak out all thy complaints; or, if thou canst not speak them out with the confidence of a young man in Christ, endeavor to utter them, though feebly and imperfectly, like one of the babes." (1 John 2:13.) The weaker the child, the greater is the care required to preserve it. Lisp them again and again. Thy Father will never send thee empty away. Never did his Spirit put a cry into the soul, which his everlasting love did not mean to answer.

The Apostasy of Protestantism.

Of the apostasy from the pure spirit of the Reformation, ELLIOTT says:—

We are told that the last days of Luther were saddened by a sense of the inadequate sensibility manifested even then by the mass of Protestants, to the real character and blessedness of the gospel

truths so zealously professed by them, and with the presage of worse to come. And though the blessed spirit of the Reformation had by no means then ceased its influence, yet after his death in 1546, in a measure, and still more after Melancthon's, in 1563, the presage began to have its fulfilment. Ere the close of the 16th century, the spirit of the German Protestant church is to be looked back on as that of cold, lifeless orthodoxy;—of orthodoxy skilled in the science, controversies, and polemics of dogmatic theology, but with little of the practical in it, little of the holding forth in spirit and in act of the word of life: so that the confession was made, that the scourge of the thirty years' war, from 1618 to 1648, in which Protestantism itself was perilled, came not prematurely or undeserved. At its close, and when, through the kindness of Him who in judgment remembered mercy, the threatened destruction was averted, and safety and independence ensured to the Protestants, there was no answering to the benefit received. The previous dead orthodoxy continued. And when it developed greater energies, they were the energies only of a bolder spirit, bold in the pride of its own intellectual power; as it was said, "Thy wisdom and knowledge it hath perverted thee;"—a spirit which judged of Scripture by its own weak philosophy, not of its philosophy by Scripture; and so opened the way towards direct scepticism and apostasy. The name of Semler marks the introduction of the principle; the Neology of the latter half of the 18th century was its completion. Could there be understanding,—the least understanding,—in the minds of these pseudo-Protestants, of that new song which had graced the birthday of Protestantism; the song of redemption and justification by an atoning and mediating Savior? It was this very doctrine that was the special object of their contempt and hatred. They cast away, as the follies of a barbarous age, those evangelic confessions and liturgies of their forefathers that witnessed to it. And of the divine Gospel itself they denied the inspiration: adjudging that it was for the greater part intended and fitted only for the Jews and the Judaic age, and had but little in it of eternal truth, or eternal philosophy.

History of the Fourth Universal Monarchy.

No. V.

At the dawn of the Christian era, Imperial Rome was at the zenith of its glory. By taking the seventh diadem degree, it had attained to the firmament of its grandeur: it was "exalted to heaven," soon to be "thrust down to the grave." In this state of celestial magnificence, was the Latin Kingdom, when the Savior was born. In his thirtieth year, he entered upon his Divine mission. He commenced an uncompromising warfare with the Prince of darkness. At first, his adversary endeavored to allure him from his mission by a conditional offer of his entire dominions: failing in this, he excited the Jewish nation against him; and he entered the grave. Finding that the gates of "hades" were powerless, he precipitated the forces of his mighty empire against the Messiah. From this brief notice, it will be seen that the seeds of Christianity were first sown in the Roman empire in the golden age of its existence. Taking deep root in that luxuriant soil, the rapidity of its growth was unexampled in the world's history. Soon did the apostle declare that the gospel "was preached to every creature under heaven." (Col. 1:23.) That government which had, till then, been a patron of all gods, became an enemy to the religion of the one God. A two hundred and fifty years warfare commenced, be-

tween the principles and the subjects of the pagan religion, and those of Christianity. The first three hundred years of imperial Rome were stained with the blood of many martyrs of Jesus.

These persecutions affix to the Latin kingdom, during this period, the broad seal of tyranny and carnage. The first persecution began, about the fourth year of the reign of Nero, while the empire was still powerful. Nero, having set fire to Rome, threw the odium of that execrable act on the Christians. First. Those were apprehended who openly avowed themselves to be of that faith; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that served to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus: sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes, supplied music for his ears.—2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom.—3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years.—4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.—5. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed, before an insulting multitude, to a wild cow, which mangled their bodies in a most horrid manner; after which, they were carried to a conspicuous place, and put to death by the sword.—The sixth began with the reign of Maximinus, in 235.—7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.—8. The eighth began in 257, under Valerian. Both men and women suffered some by scourging, some by the sword, and some by fire.—9. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before mentioned.—10. The tenth began in the nineteenth year of Dioclesian, A. D. 303. "In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time: and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors: besides 700,000 that died through the fatigue of banishment, or the public works to which they were condemned."—Buck. One of the most serious consequences of the persecutions, was a defection from the true Christian faith. Apostasy in view of suffering was not uncommon. Gibbon thus speaks of it: "As the lives of Christians became less mortified and austere, they were every day less ambitious of the honors of martyrdom; and the soldiers of Christ,

instead of distinguishing themselves by voluntary deeds of heroism, frequently deserted their posts, and fled in confusion before the enemy whom it was their duty to resist. There were three methods, however, of escaping the flames of persecution, which were not attended with an equal degree of guilt: the first, indeed, was generally allowed to be innocent; the second was of a doubtful, or at least of a venial nature; but the third implied a direct and criminal apostasy from the Christian faith." The first was by flight, "or withdrawing into some obscure retirement, or some distant province, and of patiently expecting the return of peace and security." This practice was allowed by the most holy except the mountanists. 2d. The provincial governors, whose zeal was less prevalent than their avarice, had countenanced the practice of selling CERTIFICATES (or libels, as they were called,) which attested, that the persons therein mentioned had complied with the laws, and sacrificed to the Roman deities. By producing these false declarations, the opulent and timid Christians were enabled to silence the malice of an informer, and to reconcile in some measure their safety with their religion. A slight penance atoned for this profane dissimulation. 3d. In every persecution there were great numbers of unworthy Christians, who publicly disowned or renounced the faith they had professed, and who confirmed the sincerity of their abjuration, by the legal acts of burning incense, or offering SACRIFICES. Some of these APOSTATES had yielded on the first menace or exhortation of the magistrate; while the patience of others had been subdued by the length and repetition of tortures. The afflicted countenances of some betrayed their inward remorse, while others advanced with confidence and alacrity to the altar of the gods. But the disguise which fear imposed, subsisted no longer than the present danger. As soon as the severity of the persecution was abated, the doors of the churches were assailed by the returning multitude of penitents, who detested their idolatrous submission, and who solicited with equal ardor, but with various success, their re-admission into the Christian churches." The persecution under Dioclesian was the last successful conflict of Paganism with Christianity. The period for the downfall of that superstition was near. The elevation of Constantine threw the weight of influence into the opposite scale. The reign of this remarkable monarch introduced a new era: one singularly eventful in the history of the world. The Roman empire rapidly declined, as new elements arose: and the building of Constantinople inflicted a deadly wound upon its consolidated grandeur. The introduction of barbarians into their armies and communities, tended to accelerate the same dissolution. Some of the noted features of this age may not be uninteresting to the reader. Gibbon thus speaks: "After a tranquil and prosperous reign, the conqueror (Constantine) bequeathed to his family the inheritance of the Roman empire: a new capital, a new policy, and a new religion: and the innovations which he established have been embraced and consecrated by succeeding generations. The age of the great Constantine and his sons is filled with important events; but the historian must be oppressed with their number and variety, unless he diligently separates from each other the scenes which are connected only by the order of time. He will describe the political institutions that gave strength and stability to the empire, before he proceeds to relate the wars and revolutions which hastened its decline. He will adopt the division unknown to the ancients, of civil and ecclesiastical affairs: the victory of the Christians, and their

intestine discord, will supply copious and distinct materials, both for edification, and for scandal. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Cæsars was viewed with cold indifference by a martial prince, born in the neighborhood of the Danube, educated in the courts and armies of Asia, and invested with the purple by the legions of Britain." "The public establishment of Christianity may be considered as one of the most important revolutions which excite the most lively curiosity, and afford the most valuable instruction. The victories and the civil policy of Constantine no longer influence the state of Europe; but a considerable portion of the globe still retains the impression which it received from the conversion of that monarch; and the ecclesiastical institutions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interests of the present generation. The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the slow and almost imperceptible gradations by which the first Christian monarch declared himself the protector, and at length the proselyte, of the church. It was during his last illness that, by the initiatory rites of baptism, he was received among the faithful."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 15, 1848.

Elements of Sacred Chronology.

(Continued from our last.)

Deut. 34:7—"Moses was an hundred and twenty years old when he died." Being eighty when he left Egypt, it was forty years from that time. Josh. 5:6—"The children of Israel walked forty years in the wilderness," to B.C. 1608, A.M. 2553.

Josh. 1:1, 2—"Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan." Now therefore arise, go over this Jordan.

Note—To this period the Bible has given us a connected, unbroken chain of chronology; but here is a break which the Bible does not supply, viz., the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that that of the former was twenty-five years, and that of the latter was eighteen. Does Josephus give us a *probable* length of time for those periods?

In support of this, the Bible gives the following evidence. Exod. 33:11—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua could not have been more than forty-five at this time, and been considered a *young man*. This would make him six years older than Caleb. See Josh. 14:7. Then forty years in the wilderness would make him eighty-five at the death of Moses, when he entered Canaan.—Josh. 24:29—"And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old." This would make his reign twenty-five years, to B.C. 1583, A.M. 2578.

The elders and anarchy. This interregnum continued till the death of all the elders who outlived Joshua. Judges 2:7, 8, 10—"And the people served the Lord all the days of Joshua, and all the days of the elders, that outlived Joshua, who had seen all the great

works of the Lord, which he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. . . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

As all who entered the wilderness over twenty years old, except Joshua and Caleb, died in the wilderness, and as Joshua could not have been less than forty-five when he entered, he must have been at least twenty-five years older than any of the elders who came out of the wilderness. Eighteen years is, therefore, not an unreasonable time for this period. Dr. Jarvis assigns but sixteen years. Dr. Hales allows but thirty-six years from the death of Moses to the first captivity. This he does because Josephus omits the eight years of Abdon's administration, and gives a year to Shamgar, which Dr. Hales adds to, and includes in, that of Joshua. As we wish to give the shortest time claimed, for any of the periods where we have not an inspired chronology, we shall add but eleven years for this interregnum, which, with but twenty-five for the reign of Joshua, will synchronize with Dr. Hales' thirty-six years from the death of Moses. B.C. 1572, A.M. 2589.

When division was made of the land of Canaan, Caleb testifies that he was eighty-five years old (Josh. 14:10); also, that he was forty years old (v. 7) when Moses sent him as one of the spies from Kadesh Barnea, which being one year from the departure from Egypt, would make his age thirty-nine at that time, and the division of the land six years after they passed over Jordan. From this division of the land, Paul reckons about four hundred and fifty years to Samuel the prophet. (Acts 13:20.)

(To be continued.)

The "Harbinger" and its Correspondents.

"INSPIRATION OF THE BIBLE DISCREDITED," ETC.

If God had not marked as he has the circumstances of his truth and its defenders, at the time when the last trial should befall them, who could suppose that the promise which was to determine their position, could be about to be fulfilled—that Christ was about to come? If the word of God had not assured us that everything which unbelief could mystify, that the world could seduce, that hypocritical formality could sicken, that the love of human praise could puff up, that fanaticism could bewilder and mislead, that reproach and disappointment could discourage—that all who could be affected successfully by these, or any other agencies the devil could bring to bear upon them, would be turned away from the truth, or against the truth, just as its last demands were to be made upon men, prior to the ushering in of the awful scenes which all the world must meet when time ends with them here—if God had not assured us of all this, how could we suppose it to be possible that that day could take place at present? God has said it would be so. And is it not so?

Among the multiplied and multiplying army of agents which the periodical press sends over the wide world, embodying its wisdom or its folly, there is one of the number, which, from its first appearance, has steadily announced to the world its awful message, "Behold, the Bridegroom cometh! Go ye out to meet him!" It has led the way for several others,—some from envy and strife; some also from good will,—but all these have turned against it.—It has been well known to the world, for it never has concealed its character or designs.—It has never advanced opinions merely for the sake of differing from others; it has never opposed the opinions of others for the sake of contention or strife.—It has never turned aside to court the favor, or to provoke

the frowns of men; but only as a sense of duty to its high and awful mission seemed to demand. Its only aim has been to speak as the oracles of God, and to call the attention of the world to the great event to which the plan of redemption looked as its crowning event when that plan was first conceived; to which every part of the great system of the Bible looks as its central truth; to which we are pointed as the motive in every duty; which is set distinctly before us, in the declared purposes and promises of God, and which history and prophecy both declare to be near, even at the door,—the coming of the Son of God in his glory, to judge the world, and to reign forever!

But while this has been the work of the ADVENT HERALD, is there another periodical, to which its name has been known, that has not turned from its ordinary course to deride, to curse, or belie it? With a few rare and honorable exceptions, there is scarcely one so high, that it has not stooped from its fancied dignity, to pour forth its contempt; or one so low, that it has not sought to gain some notoriety, by joining "the pack at full cry" in the chase to hunt it down. And if ever there was a case in which what was said to ancient Israel—"Thine enemies shall be found liars unto thee"—was true, it is in this case. Our consolation is found in the promise, "Blessed are ye, when men shall say all manner of evil against you *falsely*, for my sake."

With the slanderous falsehoods by which the enemies of the "Herald" have sought its injury or ruin, its readers are well acquainted; and also with the circumstances which have given rise to them. But as they are likely to be continued while time continues, we have thought it might be of some benefit to our friends, and others, as well as a convenient reference for ourselves, to make out a catalogue of those which it may be important to remember,—numbering them in order, and giving their origin, when known and practicable. As it will be impossible to put down everything in the catalogue which properly belongs to it, those who find their productions omitted must not feel slighted: they may be sure that a true record is kept, where no omission can occur. In adding to the catalogue, if we must do so, we shall be guided by the hint of the wise man, so that authors who are so deeply affected by our silence in reference to them, may appreciate our motives when they are "not" answered.

CATALOGUE OF FALSE REPORTS.

1. The "Advent Herald" is a speculating concern. *Origin*—the sectarian and secular press, and certain professed Adventists.
2. It is opposed to holiness.—J. S., his associates, sympathisers, &c.
3. It is opposed to keeping the commandments.—Lying fanatics of all sorts.
4. It is opposed to the spirit, to miracles, and to the power of godliness.—See 1 Tim. 4:1, 2.
5. It is opposed to gospel liberty.—See conscience and memory of the guilty.
6. It is opposed to time.—"Bib. Ad."
7. It does not believe that the dead are really dead.—*Id.*
8. It does not believe that the dead will be really raised.—*Id.*
9. It prefers Josephus to Jesus.—*Id.*
10. It prefers Plato to Paul.—*Id.*
11. It places the authority of the fathers above that of the Bible.—*Id.*
12. It has so much regard to popular authority, it fears to speak the truth.—Gossiping partizans.
13. "The Herald has taken ground where they are compelled to *discredit* the inspiration of one book of the Bible."—Ad. Har." (See below.)
14. They (Adventists of the Herald) have

lost a portion of their faith in the Bible.—*Id.* (See below.)

15. They oppose the plain, positive, oft-repeated teachings of the Holy Spirit, &c.—*Id.* (See below.)

The last three charges are made in the "Harbinger" of Dec. 25th; and we shall proceed to show, that they are not only made against us "falsely," but in a manner that is worthy only of those in whom the partizan has destroyed (we use the word "literally") the man, to say nothing of the Christian. The "Harbinger" makes these charges thus:—

"It was to be expected that those who oppose the plain, positive, oft repeated teachings of the Holy Spirit, touching the creation of man—the living soul—his subjection to the penalty of God's law, which is 'Death,' and consequently, that his only hope of future 'Life' is identified with faith in Christ, and a resurrection or translation—I say, it was to be expected that such, having lost a portion of their faith in the Bible, would display their doubtfulness by *discrediting* the inspiration of a part. The learned tell us, 'It is indisputable that it (the book of Ecclesiastes) formed a part of the Sacred Canon in the time of our Lord, and the instruction it contains, when well understood, appears entirely to coincide with the writings both of the prophets and apostles.'—Comp. Com. &c.

"On what principle is it *now* disputed or discredited? Is it not on the principle that some of the fathers discredited the Book of Revelation—on the principle that some of the Reformers for a time discredited the Epistle of James, on the principle that Unitarians discredit the portions of Holy Scripture which speak of the sacrificial sufferings of our blessed Lord? In every case in which parts of the Bible have been discredited, it has been done to avoid some unwelcome truth, or some supposed error, which such portion contains. But questioning the authenticity of any part of the Holy Oracles, was never manifested in a less excusable form than in the one among Adventists, to which I refer. It is against greater light than any other. The Word reads, 'Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him'—that thou *hear not sin* for him.' (Margin, Lev. 19:17, 18.) In view of that law, (the context of which Jesus quotes—'Thou shalt love thy neighbor as thyself') I wish to bear my public testimony against the sin of discrediting, even in part, the inspiration of the Bible.

"The 'Herald' assumes the correctness of their position, as segments of the church, have in past ages—appeals to the sympathy of their brethren to sustain them on account of their past or present devotion to the doctrine of the Second Advent (even while near half of its columns are frequently filled with other matter) and has taken ground where they are compelled to *discredit* the inspiration of one book of the Bible! True, they admit that it was 'given for instruction'; but who, *without inspiration*, gave it for instruction? What kind of instruction can be given, in the name of God, that is not of the nature of 'true doctrines'!"

That our brethren may see the great injustice of these charges of "questioning the authenticity of the Holy Oracles"—"discrediting the inspiration of a part of the Bible," &c., we wish to call their attention to a few facts.—It will be remembered, that in our articles on "the danger of division," (see Herald of Nov. 20th,) we quoted somewhat freely from the "Harbinger" of Oct. 26th, in which it was strongly intimated that, in regard to the doctrines about which Adventists differ, the evil arose from the fact, that those who took a different position from the one contended for did not believe God; that they were of this sort who were ever learning, and never able to come to a knowledge of the truth; that as "all Scripture is given by inspiration of God," (a text repeatedly quoted in the "cogent arguments," and profitable for doctrine, there could be no difficulty in understanding it; hence the cause of division among us must be that a portion of us would not endure sound doctrine, but were gone after the fabulous doctrines of men—therefore from such, those who had not gone after the doctrines of men, must turn away.—The apostolic curse was pronounced, in due form, upon those who should preach another gospel; and the process for making all effectually united announced to be, "simply by believing God." The first portion quoted to illustrate the process, was the fragment of Eccles. 9:5, so familiar to every one, "the dead know not anything." As two things were assumed in the use of this portion—1, that it expressed the mind of God; and, 2d, that it meant what the one who quoted it wished it to express—we objected: 1, to the propriety of adopting it as an inspired expression of Christian faith; and, 2d, that if it was thus adopted, it did not express what it

was so confidently assumed to express. This constitutes the ground of the charges made against us, with such an apparent horror of "the sin of discrediting even in part the inspiration of the Bible," &c. The charges do not surprise us. They are worthy of the men by whom they were written and published. "It was to be expected that those who" could falsely charge brethren with preferring the fathers, Josephus, &c., to the Bible, merely because these were referred to show the sense in which Scriptural terms were understood by those who lived near or in the times in which the Bible was written: "it was to be expected that such," although they have been accustomed to appeal with disdain from "the learned," when "the learned" are against them, would "display their" respect for the learned when it could assist them in the jugglery of fixing another false charge upon brethren—that of "having lost a portion of their faith in the Bible, and of discrediting so far its inspiration."

Now we said nothing about the propriety of admitting the book of Ecclesiastes into "the Sacred Canon." There was no need of it: for admitting the assumption of those who suppose it is so "well understood" by themselves, that God inspired what Solomon said in his heart during the days of his vanity, taking his testimony as it was absolutely necessary to get its sense, it could not be made to speak what it was assumed, in its disconnected form, to speak. We have always believed it to "coincide with the writings of the prophets and apostles." And to suppose such a necessity for our discrediting its inspiration, as is gratuitously brought forward, is as ungenerous as it was to make the false charge without the least intimation that the work we had to do in warning our brethren against the "danger of division," which was already planned and predicted, required us to say all we did say about the book of Ecclesiastes. Does it need another Demosthenes to tell us, that if the wolves can succeed in destroying the guardians of the flock, the destruction of the flock will be but a mere past-time?

But what did we say, that this question of canonical authority must be Jesuitically dragged in, for the purpose of making a false charge against us, and to divert attention from the danger which threatened us, and from its authors? Let us see. The genuineness, authenticity, and inspiration of the several parts or books of the Bible being established, they are considered *Canonical*, which means, says Watson, "the rule of faith and practice," and are of Divine authority.

1. Did we "display any doubtfulness" of the genuineness of "the book of Ecclesiastes"? No. We gave full credit to Solomon as its writer: "The experience of Solomon while a deist, when he said," &c., is our language. 2. Did we "question the authenticity of the book"? No. We spoke of it as "a true record of the experience and errors of Solomon during the days of his vanity, and perhaps of his conversion." 3. Did we say anything to "discredit" the inspiration of the book? No. We spoke only of its inspiration for a particular "purpose": it "makes no claim to being written by inspiration of God for the purpose of asserting true 'doctrines'"—the purpose for which it had been quoted in the most partizan manner, by assuming that it was the inspiration of God, to be "believed," as such, in "regard to doctrines about which we differ." And we stated this in such a form and manner that it could not possibly have been mistaken but by those from whom such a mistake "was to be expected."—Our statement was made to meet the assumption we were opposing; and this should have been sufficient to show that we referred to what was quoted from the book, which the writer of the book did not claim to be spoken as inspiration, but as his sentiments in the days of his vanity, and not to the question of the book being "given by inspiration of God," as all scripture is, according to Paul. 2. We illustrated the bearing of our objection against such quotations by comparing the propriety of so doing with that of making Paul's recorded experience while an awakened sinner—a Pharisee—express his Christian experience; or of making David's cogitations as a stupid backslider, his doctrines when he spake as a prophet. 3. We made all plain by admitting the assumption we opposed: "But admitting Solomon did speak by inspiration of God, in this case," &c.—Here are the facts in the case, and we desire all the readers of the "Herald," its friends or its foes, to look at them.

And with all these facts standing out on the face of the matter, we are publicly charged with "having lost a portion of our faith in

the Bible," and "discrediting its inspiration!" And is it a new thing, and a "sin," to distinguish between the inspiration of a record, and the inspiration of everything which that inspired record contains? We believe in the inspiration of David when he says, "The fool hath said in his heart, There is no God;" but we do not believe that sentiment of the fool's heart was inspired of God for our adoption. We believe in the inspiration of Luke when he records the words of Paul before Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth;" but we do not believe that anti-Christian "thought" was inspired of God for our adoption. If our brethren of the "Harbinger" think these sentiments were inspired for such a purpose, we do not wonder at their course at all: "it was to be expected." But we think the sooner they lose "this portion of their faith in the Bible," or make use of their common sense in explaining it, the better it will be for them. It does not require a Solomon to assure them that such a course is all vanity. Nor are we surprised at the flurry into which "certain" ones are thrown by our *expose* of some of their inconsiderate and characteristic assumptions. We were very well aware that they had not looked at the foundation on which they were building, that their assumptions would not bear the test of Bible criticism: the Jesuitical quibbles by which they attempt to extricate themselves are perfectly in character. We wish it might lead them to see in time how much of their work needs to be done over again. The first thing to be done, if a man would build his house on the rock, is to find the rock. If they choose that part of the field which is separated "from the sublime" only by "a step," they must make the best of it. We shall leave them alone in their glory.

"It was to be expected," however, that those who had "felt it their duty" to denounce us as disbelievers in the doctrine of Providence because we did not receive it in a shape that approves the work of the devil and all his agents, because they fulfil the word of God; who have been so conscientious and zealous in *any* wise to rebuke their neighbor, and not to suffer sin upon him, but always sure to find the sin only in one family of neighbors, and then with colored magnifiers that must be inverted in looking at all others, excepting as the devil, paganism, popery, and popular spiritualism could be associated with these neighbors; whose unfounded and uncharitable jealousies made them so fearful that "dear brethren" were imitating the sects, by arming and equipping themselves for the promulgation of the Advent question, as the great question," that they have opposed the most salutary means for arresting the agents of desolation which have swept the Advent ranks, while they have been all ready to give currency to distracting questions, and unjust insinuations under a profession of regard for "the whole truth"; who consign infants to destruction, of whom Christ says, "Of such is the kingdom of God," and put the soul of the Lord Jesus Christ out of existence, while his flesh was in the sepulchre; who take a figurative illustration of the brevity of life, and apply it literally to prove that "vapor" is the principle of life. (James 4:13-15).—"It was to be expected that those" in whose history all this is found, would discover in our remarks, when it was so very convenient, that we had lost a part of our faith in the word of God, that we discredited its inspiration, and that we laid ourselves liable to the charge of considering David and Paul as deists, in what they wrote as prophet and apostle, because we called Solomon a deist, as he himself confesses, so far as a confession of his opinions can do it, in the days of his vanity.—We did not expect such men to treat our words with more respect and candor than they show for the word of God, or for others of our fellow men.—What else could they do? Their professions of having no cause to serve, no opinions of their own to sustain, so often made, may serve to mislead others by the appearance of remarkable self-devotion, and may also indicate their own self-deception: for a mind so utterly disqualified, however honest, to perceive the fallacies by which it is misled, could hardly see anything else in a correct light. They can never make Solomon's place good, much as they may say about a future life, though he says nothing about it—at least in that part of the book of Ecclesiastes which records the life of his vanity. But it takes all sorts of folks to make a world, or we should not have the "Comedy of Errors," nor the life of "Don Quixotte."

What, now, shall we say of the truly characteristic historical inquiries of the "Harbinger"? Did the most unscrupulous inquisitor ever tantalize a poor victim, whose just and honest remonstrances against the pretensions of unruly and vain talkers, had been perverted so as to be made the basis of a false and damning charge, in a more cool, malignant, and insulting manner? Listen, while we repeat it. "The learned tell us, it is indisputable that the Book of Ecclesiastes

formed a part of the Sacred Canon in the time of our Lord . . . On what principle is it *now* disputed or discredited? Is it not on the principle that some of the fathers discredited the Book of Revelation, some of the Reformers the Epistle of James, and the Unitarians other portions of Holy Scripture? And how much more inexcusable under the greater light! Let me bear my public testimony against the sin! This is my motive in writing!"

When "the inspiration of the Book of Ecclesiastes is disputed or discredited" it will be time enough to inquire, "On what principle is it done?" Meanwhile let us improve this hint by making a few historical inquiries ourselves. And, first, how is it that we can point so readily to the time, manner, and means of introducing the innovations of the Unitarians, Antinomians, and opposers of the true Millennium; the invention of a passage for souls to heaven and immortality at death, purgatory, and limbo; the substitution of saints and images, and human works in place of the one sacrifice and intercession of our blessed Lord; the invention of counterfeit repentance, faith, holiness, and worship generally, but that it has been left to our times to discover that those who believe—as we claim all the approved people of God, from the patriarchs to the last of the apostles, with their most worthy successors believed—that when man as a living soul ceases to be, at death, his soul and his body have a distinct existence, and although the soul is ordinarily asleep, at rest, in silence, it is capable of consciousness, of feeling, thinking, speaking, and acting, of coming, going, returning; that both soul and body are to be brought again from the dead at the resurrection of the man to life—and if righteous, to immortality through our Lord Jesus Christ; if wicked, to a part in the lake of fire and brimstone, which is the second death—how is it, we ask, that it is left to our times to discover that "those who" thus believe, "oppose the plain, positive, oft repeated teaching of the Holy Spirit, touching the creation of man—the living soul—his subjection to the penalty of God's law, which is death, and his only hope of future life;" and that they are to be put on a footing with "Shakers, Swedenborgians, papists, and pagans?" This faith can be distinctly traced, among "the learned" and unlearned, in "some of the Reformers, and some of the fathers," even beyond the times of the apostles, and though it has had to fight a good fight with all the errors before referred to, it has never had to contend with that which now claims to be "greater light than any other." How, then, can we answer this important historical question, Has God raised up, during this long period, no champion for "the authenticity of the Holy Oracles," whose sense of "duty to rebuke his brother and neighbor" led him to "bear public testimony against" this "supposed error" or, if so, has history given no trace of that testimony?

And how is it, on the other hand, that "the greater light" has appeared at no point of the same period, or that no instance is ever brought forward, in which a professed Christian has believed that the soul of man—not man as a living soul—is only "a vapor that vanisheth away" at death, and becomes "nothing," and that the devil with all sinners, are finally to experience an utter extinction of all being? "On what principle is" this faith, which alone will enable us to harmonize all "the plain, positive, oft repeated teachings of the Holy Spirit, *now* disputed or discredited," and those who embrace it so vilified and slandered their "dear brethren?" "Is it not on the principle" mentioned by Peter, which makes the "unstable," who have not the patience that workmen who need not to be ashamed must exercise, in "rightly dividing the word of truth," to wrest the Scriptures to their own destruction? "Is it not on the principle that some of the fathers and Reformers" attempted to settle their doubtful disputations—such as the fable of the "keys," and the "real presence"—both proved by taking figurative texts, and applying them literally, as a figure of the brevity of life is now taken for a literal statement of the principle of life—by half quoting the testimony on a question, by applying testimony which had no reference to the question, by any artifice that promised success in carrying their point, such as affecting very great sanctity—as if the cleanliness of a man's garb proved that he was not ragged, though it might leave room to doubt, if he did not know the difference between dirt and rags, whether his own testimony would be sufficient to prove that he was clean, notwithstanding the perfectly clear argument, that a ragged garment must be *holly*, and a *holly* garment clean, therefore ragged garments and clean garments, are one and the same thing?

Do not these false charges grow out of the same principle that has led other "dear brethren" to report that we were opposed to holiness, to the Spirit, to keeping the commandments, to time, &c. &c.; and our principal "accuser"—though the other as accessory, "was never less excusable"—to charge with us preferring Josephus to Jesus, and Plato to Paul?

2. There is another historical question, quite as important, to be thought of here, that we can hardly pass without calling attention to. It is this: Why were the Book of Revelation, the Epistle of James, and other portions of Holy

Scripture disputed or discredited at the times referred to? Without referring to the common hatred to truth which has always been sufficient to make men reject it, the corrupting perversions, extravagant and unnatural derangements it has suffered from its professed friends, with their digressions and excesses, have armed and inspired its enemies for their boldest attacks. If Papias, and others in his time, made such fools of themselves, as history records, while they had "the right principle," in reference to the millennium of Revelation, it is not to be wondered at that all should dispute the Book who did not have, in addition to the right principle, wisdom and grace enough to hold fast the principle and the details of truth, in spite of the weaknesses or perversities of its friends or foes. The same may be seen in abundance in the case of the Reformers, the Trinitarians, and among ourselves. The doubtful and hasty assumptions, the whims, extravagances, and contentions among us have done more to turn the sincere and candid away from the truth, and to keep them away, than all that our avowed enemies have been able to do; and with all our fancied or real rectitude of heart, if we are ever so favored by the mercy and grace of God as to find a resting place at last, in the Paradise of God, when, on looking back from beneath its bowers on the pathway of our pilgrimage here, it shall be seen that our jealousy, self-will, and unrighteous haste, have kept some from a part there, who will not be there, or we meet those whom our course has hindered, when we should have helped them, such discoveries, if possible, would make a painful vacuum, even in that Paradise. The danger and tendency of too much that has been, and still is among us, to such a result, we are glad to know, is seen and felt, and by none others more sensibly and painfully than ourselves. And yet we do not know how we could have taken a course that could have proved less likely to promote the evil. We have never intentionally said or done anything that duty did not seem to require, which should have caused the contentions we have had to engage in; we do not mean to. Nor do we say what duty seems to require from a wish to retaliate: as to ourselves, we forgive all injuries, however cruel and unprovoked.—God will see to them in due time—the right time. We most earnestly wish to pursue our work, in peace with all men, especially with brethren. Nothing would be more gratifying than to see reasons for believing it might be so. But we must say, we do not expect it. The whole matter may be summed up in three propositions:—1. We must submit in silence to the slanderous reports and contemptuous "cards" of defiance that make their appearance, as we have done in most cases, which has always been, and will be, construed into a tacit and injurious admission of their justice. 2. We may strike our flag, abandon the cause, and let the adversary have things all his own way, so far as we are concerned. Or, 3. We must speak out as duty to ourselves, our brethren and the cause of God demands. The first we shall not do. The second we cannot do; for duty has pointed out our position, and we may not abandon it at pleasure. We must, therefore, take the only course that remains, and expect incessant war. Very well. We have had some experience, though we have not seen Monterey nor Buena Vista. (Don't be surprised if "dear brethren" charge us, on this, with being in favor of the Mexican war!) And if this is the service to which we must devote ourselves, we are all ready; and the God of battles, and of truth, will help us, whether we conquer a peace or not.

But after all we have said, we know very well that the difficulty is not in the leading questions at issue. It is not in the questions, but in the men. Our brethren who differ from us, know that what we have said in defence of what we understand the Scriptures to teach on these questions, we have not said to force our views on others, or to speak invidiously of theirs. And we feel that we are much indebted to their forbearance, though some have complained, while we have had to devote so much of our time and columns to inquiries and attacks. Indeed, we have very good evidence that a large portion of our brethren who differ from us on these questions, have more confidence in us, than they have in our accusers. They are sick of this most unreasonable and pernicious war, and they know we are for peace with brethren, if they do not hear us say so much about it as our accusers do. And even in their case, we feel bound to think it may all be consistent with sincerity of heart. How many untrue and unrighteous things a man may say and do, and still be honest, we never pretend to say. Though such things do not do for us when we know them to be such.—They are sincere, and do as they do "ignorantly," or they know they are doing wrong: they can decide that better than we can. We shall not attempt it; but speak only of facts, and leave them to account for them as they can. If the facts in the foregoing catalogue are not as we have recorded them, we shall be happy to correct them. If any of them have been, or may be recalled, we shall be glad to make it known. But if, instead of this, new charges are fabricated, new complaints of a bad spirit, or that we are personal, new declarations of love and kindness for us are heard, it will not be very different from what is "to be expected."

Correspondence.

An Essay on Prayer.

Prayer at one time restrained the clouds of heaven which before had watered the earth, that it rained not for the space of three years and six months, at the end of which time prayer prevailed, and it rained again. Prayer brought to life again the widow's son. Prayer brought fire down from heaven which consumed the bullock-sacrifice, licking up the twelve barrels of water, which soaked the sacrifice and filled the trench around the altar. O ye heaven born sons of God, carry the key of heaven, and pray without ceasing. Prayer is the golden key that unlocks the treasure in which are hid all knowledge, righteousness, sanctification, and redemption.

Prayer is appointed to convey the blessings God designs to give. Long as they live should Christians pray, for only while they pray they live.

"Restraining prayer, we cease to fight; Prayer makes the Christian's armor bright."

It is by prayer we enter heaven. None has ever entered there but those who were accustomed to pray. Even the sinless Son of God was not exempt from prayer. Why, it would seem that prayer was the very atmosphere of his soul. Not only in the garden of Gethsemane, where he prayed with strong crying and tears, but before this was he known, in the stillness of midnight, when everything was hushed in silence, to retire to the cold mountain top (Luke 6:12), and there pour out his holy soul in prayer to God, while the world for which he suffered and died to redeem was wrapped in the slumbers of the night.

Prayer is the soul's sincere desire; and why? Because it is her original element.—What was her joy and desire in the garden of Eden, but to converse with her Maker? And so now, my soul, let it be thy pleasurable employment to commune with God, thy bountiful benefactor and preserver. What! to talk with God! Oh, the honor and blessedness!

Prayer is the odor that fills the golden vial-censer which is waved before the throne of God. Rev. 8:3, 5:8. Prayer draws all the Christian graces into action, so that the righteous man is like a tree planted by the rivers of waters, that bringeth forth his fruit in his season: his leaf shall not fade, and whatsoever he doeth shall prosper. Ps. 1:2. Prayer draws charity, followed by her lovely train of good fruits—her forbearance with faults, her forgiveness of injuries, her pity and concern for those in error, and her compassion for those in want. It draws repentance, with her holy sorrows, her pious resolutions to be clothed with humility and ornamented with meekness, and her disposition to try to prove her love to her Divine Master, by departing from all iniquity, and walking in his steps. It attracts faith, with her elevated eye, and hope, with her grasped anchor, upon which she leans with a bright and joyful anticipation of a glorious resurrection and restoration to the land of her nativity, and to be swallowed up in full fruition in the garden of God. It draws beneficence, with her open hand to relieve, zeal, looking far and wide to serve, and humility, with introverted eyes, looking at home. Humility, that ornament of glory, O let my soul be clothed with. For thus saith the Lord, who inhabiteth the broad expanse of eternity, "I dwell also with him that is of a contrite heart and an humble spirit." O for ever entertain this holy, heavenly guest.

Fellow pilgrim for mount Zion, it may be you have been negligent in this important duty. It may be the time has been when you could pray, in the fullness of your soul, "Come, Lord Jesus, come quickly;" but now perhaps the cares of this world, and the deceitfulness of riches hinder this prayer of ardent desire. O faint not, and you shall reap in due time.—O renew this important duty, and continue instant in prayer, and thus hasten the coming of the day of God, when prayer will be exchanged for praise, faith for sight, and hope for full fruition. W. D. R.

Letter from Bro. L. Osler.

Dear Bro. Himes:—I have just returned from my fourth visit to Centre county, Pa., and each succeeding visit has strengthened the conviction produced by my first, that a great amount of good might be done in that section of country by efficient effort. Bro. Boyer has been engaged in that field of labor for the past twelve months, and the Lord has abundantly blessed his labors. He has done the work of an evangelist, and made full proof of his ministry. Since the camp-meeting we held there last summer, there has been a grow-

ing interest. Sinners have been converted, backsliders reclaimed, and church members stirred up. When I went there this fall, I found a good state of things. Prospects were favorable for a good work.

We commenced our meeting on the 20th of November, at a place called the Union Meeting-house, eight miles from Bellefonte, the county seat, and three miles from the place of our camp last summer. After preaching, two presented themselves for prayers. Next evening there were more, and so the number increased during the meeting. Some evenings there would be sixteen forward crying for mercy, while many in the congregation felt deeply sensible of the importance of an immediate preparation to meet our coming Lord.—We continued our meeting there nine days; during which time fifteen bore their testimony that the gospel was the power of God to their salvation: while more than that number were seeking that salvation which is in Christ, when our meetings concluded.

On Nov. 9th we commenced a meeting at a place called Wallace's Run, five miles from the Union, where we continued three days.—This meeting resulted in the conversion of three souls, and the comforting of Christ's little ones. By this time the community was so stirred up, and the interest to hear so great, that a Methodist minister, who was violently opposed to us, and had said some hard things about us, was induced to come and hear. I had learned that he was a great spiritualizer, and I therefore preached on the literal reign of Christ. After preaching I requested to have an interview with him. He informed me that he would call to see me on the following day, which he did. I spent an entire afternoon, in the presence of twelve or thirteen gentlemen, in endeavoring to get him to define his position, without accomplishing anything. He afterwards assigned as a reason for not answering my questions, that he was not going to be caught in the trap that was laid for him. I told him that he must certainly have had but little confidence in his theory, to suppose that it would have so easily entrapped him.

From Wallace's Run we went to a settlement called Half Moon Valley, where we commenced meetings on the 2d of December, and continued them five days. There was a good degree of interest manifested, notwithstanding the great efforts that were made to forestall the work of God. While there, I came in contact with another Methodist minister, who had committed himself on the question of the millennium. He was a thorough going spiritualizer; but when I came to question him on the strength of his position, he found that it led him into difficulties, into which his brother minister had feared he might be led. But notwithstanding he saw the untenableness of the ground he occupied, he would not yield. About this time another Methodist minister, who supposed that he could overthrow all that might be said on the Advent question, attempted to disabuse the minds of the people by a sermon. He labored to prove that the kingdom of God was a spiritual kingdom, and was in the hearts of believers; first, because Christ was the king. He then quoted those texts of Scripture which declare Christ to be the Son of David, and consequently heir to David's throne, or government. Again, the subjects were such as were brought to view in Matt. 18:1-3, &c.—The time of its establishment was in the days of Christ, when the image in Dan. 2d was in its feet. Its increase was to have no end, according to Isa. 9:7, but it should end when Christ came, according to 1 Cor. 15:24, &c. I was present to hear the gentleman, and after he had concluded his argument, I informed the congregation that I would review it, which I did on Dec. 7th, in the presence of a large assembly of people, who listened with the deepest interest for three hours. The minister whose sermon I reviewed was present, and two of his colleagues. They felt very uneasy while I applied the rod which the gentleman had placed in my hands. The larger part of the congregation saw the dilemma in which the minister had placed himself. He had proven himself to be ignorant of both the Bible and history, and consequently he sunk in the estimation of the community. One of his colleagues present, thought that it would not do to allow their long cherished theory to be presented to the public in the unfavorable light in which it was presented, and he therefore announced his purpose to take the subject up the following Sabbath. I also heard him.—His object was, to bring the Advent subject into disrepute by security and misrepresentation. But he failed to accomplish his object. His sermon was preached on the morning of

Dec. 12th, and on the evening of the same day I reviewed it. The circumstances connected with the review are these:—During a part of the week preceding the Sabbath on which the sermon in question was preached, we had been holding meetings in a village called Milesburg, two miles from Bellefonte, in an old meeting-house which was fitted up by the community for our use, because our Methodist and Baptist friends had refused us the use of their houses. Up to Sabbath night we made out to accommodate all who came to our humble place of worship to hear of Jesus's coming. But on Sabbath night, an hour before the time for preaching, the house could by no means contain the multitude that had assembled to hear the review. A committee of citizens waited on the trustees of the Methodist house, to ascertain whether it could be obtained for that night, seeing the weather was inclement, and the house entirely too small to accommodate the people. A negative answer was given. But as soon as the minister came, and saw how things were going, he informed me that the house was at our disposal. I informed the congregation of that fact, and there was a general rush, through mud and water, to obtain seats. So we occupied the gentleman's pulpit for an hour and a half, during which time we attempted to show that the reverend gentleman had committed some egregious blunders, for which the community should hold him accountable, as a minister of Christ. Community are getting their eyes open on these important questions, and the result will be the triumph of truth.

Bro. Boyer baptized six happy souls while I was there, and we received into Christian fellowship twenty-eight persons, who felt desirous to enjoy the immunities of the Church of God. The cause of God in that region, though in its infancy, is flourishing; and all that is necessary, to have the truth triumph over all opposition, is, for some faithful and efficient brother to go and aid Bro. Boyer in spreading the truth. And it appears to me, that if some of our brethren, who are spending their time and talents for nought, in the discussion of irrelevant questions, would go to some destitute regions and feed the hungry with the bread of life, they would be acting more consistent to the faith they profess to cherish.

And now permit me to say a few things with regard to yourself.—Be assured, Bro. Himes, that you have the sympathy of the church in this place, and of all who love the Advent cause in Pennsylvania of whom I have any knowledge. The brethren and sisters here do not feel disposed to sacrifice old and tried friends to the cause for the purpose of gratifying the desires of those who are as ephemeral as the shadow. No, dear brother, your sacrifices are not forgotten, nor your labors unappreciated. You can feel confident of the support and sympathy of those who love the Advent cause in sincerity.

While I was up in Centre county, a minister obtained a copy of the "—," in which he found an article on the Sonship of Christ. He, supposing that that paper was the organ of the Adventists, read it before a large congregation, and declared that we denied the Divinity of Christ. The affair would have proved deleterious to the cause, had I not assured them that that paper was not the organ of the Adventists, no more than the "—" or "—" were. My prayer is, that God may sustain you in your efforts to promote the best of causes.

On my return from Centre, I was called upon to officiate at the funeral of our beloved Sister Frances Holliday, who fell asleep in Jesus on the 14th of December, in the sixty-fourth year of her age. She was a consistent member of the Methodist church for more than thirty years. For the past four years she has looked with the deepest interest for her coming Lord, whom she served with faithfulness until the day of her death. While residing in Baltimore, her house was a home for the servants of Jesus, and her labors of love will be rewarded at the resurrection of the just. She was buried from the residence of her son-in-law, Bro. William Starr, Middletown, Pa., on Dec. 16th. She died in the faith that her sleep would be short, the morning would soon dawn, and Jesus would awake her.

On my return home, I found the brethren and sisters much revived by the visit of our beloved Bro. Hale. May the Lord reward him, is the prayer of the church here.

Yours, in hope,
L. OSLER.
Baltimore (Md.), Dec. 20th, 1847.

Letter from Bro. H. Buckley.

Dear Bro. Himes:—Having spent about

two weeks with the friends at Massena and Malone, N. Y., the last fall, I have been able, in some measure, to learn their condition, and by so doing have become deeply interested in their welfare. There is a large and interesting field in that section which demands efficient labor. I was told by the friends at Massena, that they formerly had a large and flourishing church in that place, most of whom were deeply interested in the subject of the Lord's speedy coming; but through the influence of one Eld. Martin, and others, who embraced the "spiritual wife" system, &c., they were finally divided and scattered. A few, however, have been striving to sustain the cause of God; and when I was there, those few who have stood firm appeared to be encouraged, and to hope for better times. Our meetings increased in interest from the first, and jealousies appeared to give way, while love and union increased. They have expected you would hold a meeting with them this winter. I think if you could do so, much good would be accomplished; and I hope they will not be disappointed.

On my return, I spent two evenings at Malone, where I preached in the Court-house.—There are but few in that place and vicinity who look for "the blessed hope," but those few are good. Their prayers have been answered in the conversion of two souls to the Lord, one of whom was formerly a Catholic. They desire that when you visit Massena, you will also hold a meeting of three or four days with them. I hope you will be able to do so. I think if a general meeting could be held at Massena and Malone, to be followed up by the labors of some faithful brother, in whom the people could place confidence, and one capable of sustaining the interest of the cause, very much good would be the result. Bro. Roney is at Massena. He is a good brother, and will do what he can. Please let the brethren in these places know, through the "Herald," what you can do for them. They will be greatly disappointed if you do not visit them.

The state of the cause here remains about as usual. My health is good. All well.

Yours, as ever,
H. BUCKLEY.
Champlain (N. Y.), Dec. 24th, 1847.

P.S. I have been asked frequently about the course of Bro. Wyatt. He was at my meetings in Massena. I learn that he associates with the ultra perfectionists, who have no faith in the personal coming of Christ, and the literal kingdom. He says he is led by the Spirit, &c. He thinks I have a "form of godliness, but deny the power." He wrote on the margin of the "Advent Herald" belonging to Bro. Palsom, "Mene, Mene, Tekel," which expresses his opinion of you and the "Herald." He has done what he could to influence brethren to stop the "Herald," and to take the "Bible Advocate."

[NOTE.—We do not see how it is possible for us to visit Massena this winter. Bro. Buckley's visit must answer as a substitute, for the present.]

Letter from Bro. W. King.

* * * * So seldom it is that I trouble the office with my thoughts, permit me to go on a little farther. Several numbers are appearing in the "Herald," calculated to define and maintain its true and legitimate position, against the intervention of extraneous topics, not connected with the Advent cause. I rejoice at this, inasmuch as the main subject interests me more than ever, and the "Herald" is the only vehicle I know of regularly bringing the truth of this matter before the public. Foreign topics have heretofore injured the "Herald," or its predecessors, and have no doubt been the chief cause of division and secession in the Advent ranks. It was apparently the ruin of the cause in Utica, so propitiously commenced by Mr. Miller and yourself. For one, I warned the brethren of the danger at the origin of it, but to no purpose.

In the arduous labors of your calling, I wish to offer you my sympathy, and for your guidance and success, my prayers. Dollars and cents I have not, to aid in the cause of disseminating the truth on the thrilling theme of the Advent near. My age and infirmities show me that there is little left for me to do. But I love Zion, and would be glad to cheer the workmen on the walls, until the top-stone be brought on with shouting. May the Lord give you wisdom, strength, and patience, for his work, and in the end an "honorable discharge," if not a translation to meet the Lord at his coming.

I am, dear sir, yours truly,

WALTER KING.

Utica (N. Y.), Dec. 12th, 1847.

LETTER FROM BRO. P. ALLING.

Dear Bro. Himes:—***The position taken by the "Herald" upon several important doctrines, does not meet my approbation; still, as I claim the privilege of enjoying my own opinion and convictions of truth upon these, as well as upon all other points of doctrine, I feel that I ought not to harbor any unkind feelings towards you because of this difference. It is certainly our right to differ, if, after a careful examination and comparison of our views, we cannot see alike. Yet, we may not entertain bitterness of feeling, or indulge in unkindness towards each other. It is in this I think the "Herald" has erred, as well as others who have opposed its views. This feeling, bordering upon bitterness and recrimination, has caused a deep sorrow of heart in the minds of all who love in sincerity the meek and forbearing spirit and precepts of our blessed Savior. May the Lord of all grace and mercy forgive all the wrongs of the past, and enable the conductors of all our Second Advent papers, as well as our ministering and lay brethren, to bury the hatchet of war, and engage with full purpose of heart, unitedly, in the work of warning an ungodly world of its approaching end, is the prayer of your unworthy brother.

Northwalk (O.), Dec. 24th, 1847.

[NOTE.—A difference of opinion has never made any difference of feeling with us. The trouble has arisen from the fact, that some who differ from us, have taken sectarian ground, and characterized us, and all whose sentiments agree with our own, as belonging to the "great apostasy," or "Babylon." We suppose brethren mean what they say; therefore we judge that we are viewed by them as having apostatized from the faith, and, consequently, can have no part with "true believers." After having done thus, for men to address us with the appellation of "dear brethren," is to us unaccountable.—Then, again: to press questions, on which much sensitiveness is known to exist, (and by which party capital can be made,—all under the cover of giving neglected truth! that has been reiterated for the hundredth time,) is to us no evidence of brotherly love, or of a desire for co-operation. We occupy the same ground to-day that we did when we embraced the Second Advent doctrine; and we still retain the same desire to co-operate with all, who desire the glory of God, and the good of men. But at the same time, we hope, by the grace of God, to be able to discharge another duty, not less onerous,—that of exposing every attempt to use this cause for the subservience of selfish partyism. If other causes, or issues, are to be propagated, or raised, let them stand on their own merits.—Ed.]

LETTER FROM BRO. G. HIGGINS.

Bro. Himes:—Since I wrote you last, Bro. Hawkes, in company with Bro. Roberts, came here in January last, just before the former moved to Lowell, and lectured in our school-house on a Saturday evening, and three times on the Sabbath. At the first meeting the congregation was small, but increased at every lecture, and at the last, the house was too small to hold the people that came to hear. It was a good time to me and my family, and great good was done; at least, so far as to remove a vast amount of prejudice. One old gentleman (a Baptist), who, before that, in talking about the Second Advent and Bro. Miller, would call him and many other hard names, attended Bro. Hawkes' lectures; and a day or two afterwards he said to me, "Is that man coming again?" I replied, "No; he is going to Lowell." "Well," said he, "I believe we are not deceived by that man,—I believe we got the truth from him,—he gave us the word." He paused a little, and then added, "That is not Millerism." I replied, "Yes, that is exactly what is called Millerism." Also a Methodist woman, of good understanding, but who was very much afraid of Millerism, after hearing Bro. Hawkes, remarked to my daughter, "I liked him much;" and then added, "That is not Millerism."

When Bro. H. left here, the people seemed anxious to hear more; but we have had no Second Advent preacher here since until the 19th of Oct. last, when Bro. D. J. Taylor came here and gave four lectures; but it happened to be an unusually busy time, in finishing and getting away a large ship, and the people did not come out so generally to hear as they usually do. However, he was very much liked by the most considerate and unprejudiced, and particularly by the old gentleman above mentioned. I believe his coming was blest to me and my family, and I feel very thankful for the opportunity of hearing him. I think him an excellent young and preacher, "rightly dividing the word of truth." May the Lord bless him abundantly, and prepare us all for our Lord's coming and kingdom.

East Haddam (Ct.), Dec. 17th, 1847.

LETTER FROM BRO. S. CURTIS.

Dear Bro. Himes:—Permit me to say, that I never had a dawning letter before, with the appellation of "Dear Brother." All right, however. I would also say that, although I do not see just with you on those points on which there has been so much disagreement and disastrous consequences to the love and union of many, (although not on the part of the "Herald.") I have never seen in you anything but a willingness to think and let think,—which is my motto.

While I viewed the "Herald" as the honored instrument of God to proclaim the coming of the Lord nigh at hand, and the setting up of his everlasting kingdom on the renewed earth, I was not surprised at its being assailed by the world at large, by the secular, and even by the religious press, because of the cross-bearing and humbling doctrines it inculcates; but I was astonished at the feeling manifested by some Adventists on the question of the state of the dead, when all agree that, whatever may be the real fact, time is short, and that our Lord will soon come. None of us would wish to be found, when that event shall take place, in the position of the disciples, who, having lost sight of the kingdom itself, began to dispute by the way who should be the greatest in the kingdom of heaven. We all believe, if we are Christians, that our life is hid with Christ in God, and that when He who is our life shall appear, then we also shall appear with him in glory.

And again. I think it strange that, when there is so much good faith on the part of the "Herald," there should be such a want of promptness of remuneration on the part of many of the brethren. Let us remember, brethren, that the earth is the Lord's, and the fulness thereof; and while we know that some do to the extent of their ability, and even beyond, let us, one all, ask the Lord what he would have us to do, that we may be found at his coming good and faithful servants.

Newcastle (Me.), Dec. 24th, 1847.

LETTER FROM BRO. M. BIXBY.

Bro. Himes:—I have been a reader of the "Herald" almost three years, and I am pleased with the course it pursues. I am glad to see that its conductors are opposed to discussing questions which are of no profit. I have been pained to see some of our brethren so strenuous on the subject of the state of the dead. I am a believer in the unconscious state of the dead; but I believe that there has been a great deal too much written on it, for I consider it to be of minor importance, compared with the subject of the coming of the Lord. It matters little to us whether the dead are conscious or not. I should be glad if the brethren would stop their strife concerning this doctrine, and turn their attention to get the living prepared to meet our Lord; for I believe that the Scriptures give us abundant proof that we are living in the last days. I believe that we may lift up our heads, because our redemption draweth nigh. I have no faith in our knowing the day and hour; but we should, therefore, get ready, and stand ready, as men waiting for their Lord. Let us cling to the word of God.—I never loved it better. Go on, brother, in the fear and strength of God; for we shall soon reap our reward.

We have some good brethren here who are trying to serve the great God. It is a great thing to be a consistent, devoted child of God. Let us therefore cease from striving about questions of no profit, and try, by the help of God, to get ready for the judgment, for it is coming,—it hasteth greatly. Yours in hope of life eternal.

North Springfield, Dec. 15th, 1847.

LETTER FROM BRO. N. R. KIDDER.

Dear Bro. Himes:—As respects the "Herald," I esteem it as cool water to a thirsty soul, or good news from a far country. My impression is, that I have taken the "Advent Herald" from its commencement; and my calculation is still to take it, if I am blest with the means of procuring it, for it has truly been a welcome messenger to me. I admire the straight-forward course you have taken in managing the "Herald." May God bless you, dear brother, in all your arduous labors. I am well aware that you have many trials and afflictions to pass through; but God has promised to those who put their trust in him, that his grace shall be sufficient for them, and that as their days so shall their strength be.

There is but little said in this section about the coming of Christ; and it is a very low time with the cause of religion generally. O, why, or what is the cause of all this deadness in the professed followers of Christ? I am sensible there is great need that we search our own hearts, to see if we stand upon the sure foundation,—the rock Christ Jesus. I can say from the centre of my soul, O, Lord, revive thy work, and give not thy heritage to reproach!

Blessed be God, if we are faithful, we shall see him as he is when he comes. Yours, looking for redemption.

West Randolph (Vt.) Dec. 22d, 1843.

LETTER FROM BRO. H. HAYES.

Dear Bro. Himes:—The article in the "Herald" of Dec. 11th, by Bro. Weethee, has afforded me much interest and satisfaction. I think

his rules will commend themselves to the reason of the sincere seeker for truth.

Two years ago, in studying the first part of the book of Revelations, I became fully convinced, that, however fitting to each state and age of the church the instructions and admonitions contained in the second and third chapters might be, they are not strictly prophetic, nor are they symbolical. (I allude here to Bro. Weethee's 9th secondary law.) John is commanded (Rev. 1:19) to write the things which he has seen, and the things which are, and the things which shall be hereafter. He writes the things he has seen in chapter 1st, the things which are, (or then present,) in chapters 2nd and 3rd. Now mark the language in chap. 4th, v. 1.—"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee the things which must be hereafter." Here, then, the prophetic part of the book commences. Thus the notions of this particular body of professors in the present day being the Philadelphia church, and another the Laodicean, &c. &c., are plainly shown to be untenable. The decisive language of Scripture should be preferred before the notions and fancies of men.

Auburn (N. Y.), Dec. 19th, 1847.

LETTER FROM SISTER S. A. REW.

Dear Bro. Himes:—Please excuse an untidy line, but to one whom we so highly esteem, we are not inclined to be formal.

Our sympathies have been with you in your varied trials, at home, across the rolling wave, and in perils among false brethren; and we have been delighted to see the eminence on which you stand—Truth—firm and unshaken, and heaven-gilded, while contending with the "doctors" for the faith of Abraham. To my mind, there has been a moral sublimity in beholding the steady, consistent, light-eliciting, and onward course of those who have remained foremost and faithful in the Advent cause.

The Lord hath said, "I have placed watchmen upon thy walls." Verily, we have heard their voice: the spirit of Luther has not left, and will not leave the world, until Jerusalem be made a praise in the earth. We thank you for the extracts from Elliott and other writers, who "keep the sayings" of this prophecy.

We are nearly alone, have had no lecturer since the keepers of the keys of the kingdom shut Bro. Geo. Adams from the desk. (May the Lord bless him, and accept his sacrifices.) Our teachers (?) take a text—"When the Lord shall build up Zion"—make it a revival, and "He shall appear," &c., a religious life among professors of religion. I would say with humility and thankfulness, those who have drank at the fount of life and light, are not refreshed by the unfiltered stream. Then do we most highly prize the "Herald." May it "keep not silence," until the end of the days. May the Lord be thy light and defence. Yours most affectionately.

Newark (N. Y.), Dec. 17th, 1847.

Bro. Jesse King writes from Kingsbury (N. Y.), Nov. 19th, 1847:—

Dear Bro. Himes:—I have been an attentive reader of your valuable paper ever since it was organized, under the title of "The Signs of the Times." It still comes, as it were, on the wings of the wind, and heralds the glad tidings of the near approach of the King of kings and Lord of lords. I am thankful to God that there are a few who, in the midst of the surrounding moral darkness, have the moral courage to stand in the defence of the faith once delivered to the saints, standing on the foundation of Christ and the Apostles. I have watched with deep interest the progress of the Advent cause for seven years; during that time, I have been pained at beholding brethren, who were once shining lights in the blessed cause, become its most violent opposers, running into fanaticism and spiritualism, that fatal rock on which thousands make shipwreck of their faith, and blast their hopes of happiness for ever. Dear brother, I feel to sympathize with you in your trials and persecutions; but we are informed, that they that will live godly shall suffer persecution. Remember Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

I received your note of Dec. 4th, and I feel admonished for not having attended to your repeated calls; but being fearful of sending the money through the mail, I hoped to forward it by some other conveyance. I was powerfully struck on reading your note, in which you say, "If you are unable to pay the same, on informing us of the fact, we shall be happy to cancel the debt." Can this be speculation? I exclaimed; is there another Christian paper in Christendom that serves out light and truth on this principle? Let me again say, Be not weary in well doing, for in due season you shall reap if you faint not.

Bro. A. N. Bentley writes from Greenville (N. Y.), Dec. 26th, 1847:—

Bro. Himes:—I do hope that the spirit of Christ may prevail in our midst, until he shall come the second time without sin unto salvation.

O, let us all take heed to the new commandment that Christ gave—"A new commandment I give unto you, That ye love one another," &c., and, "This is my commandment, That ye love one another, as I have loved you." (John 13:34; 15:12.) And the apostles seemed not to have forgotten to carry out and obey the command, and made frequent mention of the principle, and urged their followers to "Let brotherly love continue," &c. O, let ministers, editors, and lay members, look well within their own hearts, lest some root of bitterness spring up and choke the word, and hinder the free exercise of the spirit that was in Christ, remembering that it is not in this world that we expect to receive our reward, but at the appearing of Christ, and in the new earth. Therefore, what motive can there be in any to act except for the cause of our blessed Lord, and in meekness? None, unless we seek to please the world, which may God forbid we should do. Yours, in love of the truth

Bro. DANIEL BABBITT writes from Cooperstown (N. Y.), Dec. 24th, 1847:—

I would say that we are in love with the "Herald," and wish it continued. I would also inform you, that my dear father, WARREN BABBITT, is no more with us. He fell asleep in Christ on the 4th of July, 1847. He had been a professor of religion about twenty-five years, during which time I think he was uniform in his devotions, but he never seemed to rise above the fear of death till his last sickness. He was unwell about one year, and was confined to his house about two months. In the beginning of what we all thought was his closing day, he was much depressed in spirit, feeling troubled about crossing Jordan; but, glory to God, his Joshua appeared about one week before he went over; and I think I never saw a clearer case of the grace of Jesus than he expressed. His death was triumphant, and although his bodily sufferings were great, he wished constantly to praise the Lord. He died of dropsy, and was in his 74th year. As far as he understood the Advent faith, he loved it, and it afforded him strong consolation in death, to think that his Savior was so near.

Bro. ERASTUS PARKER writes from Waterbury (Vt.), Dec. 28th, 1847:—

Bro. Clark is preaching in this place to good acceptance, and the Lord is blessing his labors. The main body of the church in this place will not be soon moved from the hope of the gospel, while we see (as we have done in the last two numbers of the "Herald,") what was the faith once delivered to the saints. We will also still cherish the hope, that the dear brethren and sisters who have separated from us will again return.—Christ is not divided, and his children ought not to be. Your brother, in hope of eternal life.

ZEAL.

Thou ardent zeal of disinterested love,
I'll "worship at thy fires"—they're kindled from above,
Among the poor, among the great, at home, abroad,
Thou seek'st the good of all, e'en tho' none know but God.

But from mere party zeal, my soul, O God, defend!
That does no good save for some worldly, selfish end;
That plumes, and ogles, elbows, envies, slanders, vies,
As at the wharves the clam'rous runners seek some prize.

And some to escape from ev'ry party ism,
May fall into like spirit, and build a new schism,
They must also escape narrow views and all sin,
Or in trying to get out, they'll only get in.

But have I thus in Gath made any one suspect
The true and holy labors of each Christian sect?
I mean it not! God grant a thousand-fold more zeal

Wherein they do promote the soul's eternal weal.

THE SPIRITUAL RAILWAY.

The road to heaven by Christ was made;
With heavenly truth the rails are laid;
From earth to heaven the line extends,
To life eternal, where it ends!

Repentance is the station, then,
Where passengers are taken in;
No fee for them is there to pay,
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear;
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love—the fire; His truth—the steam,
Which drive the engine and the train;
All you who would to glory ride,
Must come to Christ—in Him abide.

Come, then, poor sinner, now's the time,
At any station on the line;
If you repent, and turn from sin,
The train will stop, and take you in.

Family Visitor.

Summary.

Going down Washington-street on Monday morning, we were pained to see a man fall from the top of an omnibus which turned the corner from Cornhill. He struck his head on the cross-walk, and was evidently severely hurt. We did not learn his name.

Frank Isham, conductor, and Mr. Cox, engineer, were severely hurt by a railroad accident at Herkimer, caused by some person laying a timber across the track.

The negro Benwood, who was convicted of murder and sentenced to be hung in Maryland, has been sent by Governor Pratt to serve in the penitentiary for life.

The whole present number of ordained missionaries in the world is estimated at about 1200; and of male and female assistant missionaries, at about 2400, making a total of 3600.

The Bible has been printed in 133 languages and dialects, and all but thirty of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1804. The number of copies of the Bible and Testament which have been issued by the Bible Societies, is about thirty millions!

The St. Johnsbury (Vt.) Caledonian doubts whether within the memory of man there has been in northern Vermont such a snowless winter as the present has been thus far. There is a spot in Siberia where it never snows.

The late storms on the coast of Europe are represented as unprecedentedly severe. On the French coast, says a Havre paper, it swept the shores, and turned up the sand as far as L'Heure. Many articles deposited by shipwrecks long ago, have been recovered. Among them have been found both money and jewelry—a coin of Ferdinand and Isabella, the sovereigns of Castile and Leon, was of the former.

The Picton Chronicle announces the death of a little girl, eight years of age, who was attacked and eaten by bears. Parts of her clothing, covered with blood, as well as some bones and mangled remains of her person, have been discovered.

A son of Samuel S. Clark was drowned while skating on the mill-pond, Dover, N. H.

Richard Dickinson, in Bennington, Vermont, while in the act of butchering a hog, observed to a bystander that he could not see where to put the knife, in order to kill the animal, and fell back instantly a corpse.

In Cambridge police court, James Grover was fined twenty dollars and cost, for selling spirituous liquors to an inmate of the almshouse.

Francis Upton, one of the selectmen of Reading, was drowned in Mill Pond river in Wilmington, on Wednesday evening, while rafting logs down the river. Mr. Upton was a farmer, 30 years of age, and has left a mother and three brothers.

George Hall dropped dead at the corner of Commercial-street and Long Wharf about 6 o'clock on Wednesday evening. He was well dressed, about 45 years of age, a carpenter by trade, and recently in the employ of the government. About twenty minutes before he was seen to fall, he was in a victualling cellar near by, and apparently in good health.

Joseph Babier, a resident of Indiana Place, came to his death on Friday last in consequence of drinking bad bug poison, mistaking it for ardent spirits.

Burnt to death in Philadelphia, Hetty Butler, colored woman, fifty years old.

The steamer A. N. Johnson blew up recently about ten miles above Mayville, Kentucky, just as she left the shore at Manchester. Her three boilers exploded, and were thrown two or three hundred yards. There were more than 100 cabin passengers, and very few escaped drowning or scalding. As usual in such cases, there is no complete list of the lost and saved. One gentleman says there were but few female passengers, and thinks none of them were injured. Among all the names published as drowned, scalded, or missing, we see none of New England persons.

The Bangor Whig says, that the last descendants of Martin Luther, now living in Germany, and very poor, lately abjured the Reformed, and adopted the Roman Catholic religion. We should like the evidence on which this statement is based.

A. J. Dana, the man who disappeared so mysteriously from Brattleboro', Vermont, October 8th, has returned there, in a miserable plight, to claim his valise, containing over five hundred dollars in gold and silver. He says he drank two glasses of strong beer in B., and knew nothing afterwards till he found himself in Jersey city! He has three brothers in Ipswich, Mass., he is at the Brattleboro' asylum, and his money is safe.

A. M. Towar, of Philadelphia, and Nathan Ewing, of Athens, are bound over for trial in \$10,000 each, for assault, with intent to murder the tutors at New Haven. Neither is yet bailed.

At Natchez, December 22, Gen. Taylor was crowned, by surprise, by a young lady of the literary institution. His reception otherwise was exceedingly hospitable.

On Thursday night James Dunn was rescued from death and the dock at Foster's wharf.

On Friday a man was killed on the railroad near Troy, New York. The switch was misplaced, and the cars took the wrong track.

At the raising of a mill in Stark, a few days since, a young man named Lovel Gilchrist fell from a very great height, and was killed almost instantly.

William Jones, well known as a chief of the Seneca nation, died at the Cattaraugus Reservation on the 10th ultimo.

It is stated in an English paper, that a jealous wife recently tied her husband in bed while he slept, and then

poured boiling water over him. When arraigned for trial, which resulted in transportation for life, she boldly confessed the crime.

In Haverhill, James Stevens was found dead near his fishing nets, supposed to have been stunned by a fall from the wharf.

It is computed that 20,000 men have already fallen victims to the sword or pestilence, since the commencement of the war with Mexico.

A building in North Dighton, belonging to Joseph Briggs, formerly called the "Old Filling Mill," was destroyed by fire on the evening of the 20th ult.

A man named J. B. Carter committed suicide at New Orleans on the 28th ult., by drowning himself in the river. He was about 50 years of age, and recently resided in Arkansas. It is said he lost considerable at the races, which, with other misfortunes and disappointments, was the cause of his committing the rash act.

On the 21st of last March an island, covered with luxuriant vegetation, is represented to have been discovered eighty miles north, and about one thousand miles east of the Bermudas. The skeleton of a man and a boat, partly built, were found on the beach.

It is only nine years since the first gold pen was manufactured in this country—now they are exported to England in large quantities, where they sell for a guinea each. It is estimated that not less than a million of these articles are manufactured annually, consuming eight hundred pounds of gold.

Mr. J. J. Horsley, freight conductor on the Northern Railroad, was knocked from the train while passing a bridge in Andover, N. H., and, being injured when the cars stopped a couple of miles beyond, was found by the engineer laying across a sleeper of the bridge, and insensible. Had he fallen into the river he would certainly have been drowned. He will recover from his bruises.

William Little, Clerk of the County Court, was murdered at Sparta, Tenn., by Richard B. Jones, a saddler, who placed himself in a grocery and shot the former as he passed, with a rifle, the ball passing through somewhere about the shoulders. The murdered man never spoke after the wound. Jones was immediately arrested.

George Taylor, house-carpenter, widower with one child, committed suicide in Baltimore.

A large bank of earth caved in from the upper side of the deep cut on the Vermont and Massachusetts Railroad, just below the "Dammer Farm," completely burying up two Irish laborers and two horses, and partially covering several other workmen. One of the Irishmen was not extricated until three-quarters of an hour had elapsed; and though he received serious inward injury, it is thought he will recover. The other man is able to be about, and the horses were not seriously injured.

An Indian paper says that Colonel Stoddard and Captain Coffily were hanged at Bokhara, when the king found they were not Mussulmen, as they pretended to be. There are many English slaves at Bokhara.

The Miramichi Gleaner gives an account of a desperate fight between two men (whose weapons were axes) and three bears, in which the former were victorious. Two of the bears were killed, and the third wounded, but got off.

WORCESTER.—We gave eleven lectures in this place last week, to good audiences. The weather was not favorable, yet the interest and attendance were encouraging. We hope some good was done.

We thank Bro. Stoddard, who ministers to them, as well as the brethren generally, for their sympathy, prayers, and co-operation in the work. The Lord reward them also for their liberality and kindness to us.

PROVIDENCE, R. I.—We gave three lectures in this city on Sunday last, to very large audiences. We never had a better or more respectful hearing in that city. Bro. E. Burnham continued the lectures during most of the week, with promise of good. Our brethren in Providence are doing well under the judicious labors of Bro. Fassett. We trust the late meetings will prove a help to him in his pastoral care, and also to the faithful and devoted flock.

The flocks that were gathered in both these places by the labors of our beloved Bro. Miller and others, several years ago, are among the best that survive the general shock. They hold forth the "word of life," and still offer salvation to perishing men. They are giving warning to all to be ready for the speedy coming of the Son of man. May their light shine till the great Sun of righteousness shall arise.

UNCURRENT MONEY.—Bills from the following banks have been lately refused by the brokers in this city:—Farmer's Bank, N. Y.; Atlas Bank, N. Y.; Lewiston Bank, Pa.; Susquehanna Bank, Pa.; Delaware Bridge Co.

On New York State money we have now to pay 2 per cent. discount, generally, and on some much more. That farther south and west is at a greater discount. We trust that in sending re-

mittances, our subscribers will send us money as nearly current as possible.

We have not of late made a pressing call for aid for any of our missions. We have friends all abroad who have often told us, that if we were in need, or if we wanted any aid for benevolent and deserving objects, we must make it known.

We have so conducted the affairs of our office, that we have no occasion, at present, to ask for it anything more than our just dues. But we at this time need help for the West India and Nova Scotia missions. We also need some aid in the "Home Mission," as we are breaking new ground, and also feeding the flock and building up the waste places. We hope that all who feel an interest in the above objects, will, of their abundance, contribute to their aid without delay.

"CHILDREN'S HERALD."—Be patient, dear children, and you shall have your paper before long. We shall give you a new and beautiful paper, which will be worth waiting for a little longer.

We would call the attention of parents, and of all the lovers of little children among us, as well as that of the little children themselves, to induce them to make one united and spirited effort to increase the circulation of this paper.—Our present subscription will not meet half the expense, yet we feel that we owe a duty to the lambs of the flock that demands a sacrifice. We shall do all we can, and ask the friends of little children to help us.

CONTROVERSY.—There is nothing that gives us more pain than the controversies into which we have of late been driven. It is impossible for us to place the real state of things before our readers. But necessity obliged us to take the course we have in defence of the cause. But we hope to dispose of the matter speedily, and go on with our work as formerly, with all who are disposed to labor for the harmony and promotion of the Advent cause.

We are quite worn down, and shall take a respite from labor for a few days. We shall endeavor to give our appointments for the West next week. Those who want our labors must apply in season. We shall comply with the invitations given us, as far as compatible with our limited time. We can spend but few days in each place, and in some only one.

TO CORRESPONDENTS.—L. Newton—"Esoteric" denotes interior, within, private, mysterious, or secret. It is an epithet applied to private instructions and doctrines, in opposition to exoteric, or public ones. Probably Sir Isaac was.

Remittances for the "Children's Advent Herald" will hereafter be receipted in that paper.

BUSINESS NOTES.

J. W. S. Napier—The last half came safe to hand the 11th inst.

A. M. Osgood (sent as directed), A. D. Howe, S. Stearns; B. J. Cady, E. Boswell; W. A. Durand—Your papers will be continued.

J. Lenfest—We sent you a bundle of books the 15th instant per brig Halifax.

H. Barlow, \$2 25—It pays a tract and paper to end of v 15. We had not all you ordered, but sent what we had.

William Page, \$2 by Mr. Newell—He had mislaid the note you sent him, and on finding it, has just paid the same.

J. A. Smith, \$1—Mr. J. paid at the time. We have marked you to end of v 14.

D. Bosworth—We sent you the books on Saturday last.

J. Detwiler—Send what you feel able to.

S. Benton, \$4—Your account was what remained after crediting what you had before paid. We now credit you to end of v 15. The C. A. H. was not published the months you speak of.

S. Foster, Jr.—You send \$1 for L. Blake, of Derby Line, and say, "new subscriber." We now send to you of that name there, and suppose it must be the same. If so, it pays the end of v 16. It is another of the same name, please inform us. For \$2, we marked H. Merry in full. The \$5 70 balances your account.

R. L. Benjamin, \$2—You say for the charts. We find no account of this at the office. Bro. H. may understand it.

A. A. Partridge, \$7 50, on account. You will see that the draft came safe to hand. Only two persons can get our letters from the Post Office.

WEST INDIA MISSION.
R. R. York, 1 00
(Signed) Yours, 2 00
W. E. Desper, 2 00
A friend in Canada East, 13 00

DONATIONS TO SEND THE "HERALD" TO THE POOR.
(Signed) Yours, 1 00

The Lord willing, I will preach in the following places, each meeting commencing at 6 p. m.: Whitingham, Vt., the 17th; Wilmington, the 18th; Jamaica, the 19th and 20th, at the house of Bro. Ira Young; Townsend, the 21st; Grafton, the 22d and 23d; North Springfield, the 24th; Claremont, N. H., the 25th; Woodstock, Vt., the 27th; Hartford, the 29th and 30th. R. V. LYON.

Conference and lectures in Portland will commence Feb. 2d, and continue over Sunday. Poland, the 8th, and continue over the Sabbath. Buxton, Monday evening, the 14th, and Tuesday afternoon and evening. This is all the time I can spend in Maine this winter. We shall be happy to see all ministers and brethren interested who can conveniently attend.

If God permit, a Conference will be held in Manchester, N. H., to commence the last Friday in January, at 10 a. m., and hold over the Sabbath. Bro. Himes, Edwin and W. Burnham, Plummer, Shipman, and Hawkes are expected to attend. We hope there will be a general attendance of the faithful from the adjoining towns and country. (In behalf of the committee.) E. NYE.

Providence permitting, I will preach at Kingston the fourth Sabbath in January; Marlboro' the 5th; Westboro' the 1st Sunday in February; Ashburnham the 2d; Westminster the 3d; Abington the 4th. N. BILLINGS.

Bro. Edwin Burnham will preach at Portland, Me., the fourth Sabbath in January, the 23d.

The Lord willing, I will preach at South Reading, the 15th, evening; Boston, 9 Milk-street, 19th; do; North Attleboro', from the 20th to 23d; Providence, R. I., from the 26th to the 30th; North Scituate and vicinity, commencing the evening of Feb. 3d. I will spend two weeks there, as the brethren may please to arrange. I. R. GATES.

Providence permitting, I will preach in Stratford, Vt., evening of the 19th; Tainbridge, evening of the 21st, where Bro. Eaton may appoint; East Bethel, Sunday, the 23d. W. H. EASTMAN.

The Lord willing, I will preach in Southbridge, the 15th, evening; Brimfield, the 19th, do; Three Rivers, the 20th, do; Granby, the 21st do; Cabotville, Sunday, the 30th. W. S. CAMPBELL.

Providence permitting, I will meet with the brethren in Pittsfield, N. H., the 4th Sunday in January. And if the brethren think proper to make an appointment for Saturday evening previous, I will endeavor to attend. T. M. PREBLE.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by quantity.

"Protestantism; its Hope of the World's Conversion Falacious?" 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

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SECOND ADVENT LIBRARY, in 8 vols. We have a few sets of this interesting work on hand. Price, five dollars per set.

AGENTS.

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Receipts for the Week ending Jan. 13.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

J. Ainsworth, v 14—50 cts.—A. Clapp (on account) —75 cts.—J. Chamberlain, 349—\$1 25—J. M. Bur-nell, v 14; M. Dewey, v 14—each \$2 50—M. Beach, v 15; L. Clement, v 15; I. Spear, v 15; N. Chamberlain, v 15; J. H. Smith, v 15; J. Lynne, v 15; R. B. York, v 15; J. H. Smith, v 15; J. Dammon, v 15; A. R. Eastman, v 15; W. Smith, v 15; M. Cummings, v 14; C. G. Smith, v 15; N. Hale, v 15; S. B. Gleason, v 14; J. W. Britton, v 14; R. Plummer, v 14; E. Green, v 9 (\$5 due); D. Boody, 356; E. Lee, v 14; H. Pomeroy, 358; J. Hobbs, v 15; Wm. Cole, 339; J. Birch, v 15; S. Nye, v 13; H. Miller, 345; A. M. Haskell, v 13; H. E. Knapp, v 15; S. P. Bush, v 15; Wm. Breed, v 14; L. Hubbard, v 14; G. J. Turner, v 14; B. V. Lyon, on account; W. Dayton, v 14; L. Tuttle, v 14; Wm. Harris (of new York), v 15; S. Gilman, 371; Wm. Gilman, v 15; S. Sumner, v 15; I. Blaisdell, v 14; W. Chamberlain, 367—each \$1—M. Everett, v 15; L. D. Fleming, 356; J. B. Knight, v 14; J. G. Moore, v 15; N. H. Stowe, v 17; A. A. Partridge, v 15; S. Shearman, v 15; G. A. Avery, v 14; J. Perkins, v 15; L. R. Carter, v 14; Robinson, v 15; R. Draper, v 15; H. S. Larkin, v 14; J. Mitchell, v 13; N. Reed, v 14; H. S. Larkin, v 14; Kearney, v 11; N. Grant, 25 cts. for books sent, v 14; W. W. Water, v 14; E. P. Judkins, v 14; S. Woodcock, v 15; A. D. Whitmore, v 14; N. Childs (changed to B. Jennings), v 17; H. Hause, v 14; M. W. Larrimore, v 14; J. W. Nixon, v 15—each \$2—O. H. Cole, 368; T. Huntington, v 15; R. Read, Jr., v 15; C. Tuttle, v 14; H. Holden, v 14; H. Ashley, v 12 (\$2 due); N. F. Withington, v 14 (those were credited—no find no mistake)—each \$3—A. M. Billings, 367; J. Davis, v 14—each \$4—G. S. Rowell, v 26 due; Samuel Heath, Jr., v 13—each \$5—M. C. Glenn, 373—\$6—A. Stoner 373—\$7—C. Higgins, 371—\$6; M. Woodward, v 14, 1.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 25.

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Strangers.

"I receive not honor from men."

SUGGESTED BY A DISCOURSE OF REV. CHAS. BRECHER,
RECENTLY PUBLISHED IN THE ADVENT HERALD.

No; the world may scorn and hate me,
They may cast my name aside
As a worthless thing, and leave me,
All my hopes and joys deride;
Not their honor am I seeking,
Not their praise do I crave;
But to Him alone am looking,
Whose all-potent arm can save.

Yes, to Him, the mighty Savior,
Do I look to be approved;
In His smiles am peaceful ever,
Happy if by Him beloved:
This is honor worth my seeking,
Worth a life of toil and pain;
Let the world then shun and leave me,
Give me this,—I'll never complain.

What would earthly favor yield me,
While I draw my latest breath?
Could I reach the wished-for place,
From the cruel grasp of Death?
What enjoyment would it give me,
When the world was wrapt in flame,
To behold in glowing colors
On Fame's lofty dome my name?

Should I take it as a passport
For an entrance to that land,
Where the saints arrayed in beauty,
And immortal life shall stand;
Not a groat would it avail me,
Worthless then should I appear,
And be sent away with mourning,
That my name was written here.

Yea, let me be as my Master,—
He was scorned by all the great,—
Ever active, yet receiving
For the good he did, but hate;
Frowned upon, despised, rejected,
Treated with contempt most base;
Thus from earth as too ignoble
Even here to claim a place.

In thy footsteps I would follow,
Blest Immanuel, with mine eye
Fixed alone upon that honor
Coming from the throne on high.
Having this, I'm blest for ever,
Graven on thine own right hand;
Will my name, though most unworthy,
Through eternal ages stand.

(* Isa. 49:16.)

A. C. JUDSON.

The Roman Catholic Relief Bill.

Mr. C. ANSTAY moved the second reading of the Bill for a further repeal of the statutes imposing pains and penalties on Roman Catholics on account of their religion. After showing that the principle of his Bill has been several times affirmed by the last Parliament, he proceeded to explain in detail the various acts and parts of acts which he proposed to repeal. In this number was a clause of the *Act of Supremacy*, which prohibited any party from affirming the authority of any foreign prince or prelate in this realm, and rendered him liable to an offence punishable with fine and imprisonment for violating that prohibition; a clause in the 13th of Elizabeth, c. 2, which continued the prohibition of bringing into the country, and putting in execution any bulls, writings, or other superstitious things from the See of Rome, and rendered the violation of that prohibition still an offence at common law; a clause in the Uniformity Act of Charles II. c. 4, rendering any

person present at any other form of worship than that contained in the Book of Common Prayer liable to six months' imprisonment for the first offence, twelve months' imprisonment for the second, and to imprisonment for life for the third; and also some clauses of minor comparative importance in the 25th of Charles II. c. 2, in the 30th of the same king, and in some statutes of the present reign. He also proposed to repeal the act of the 31st George III., by which Roman ecclesiastics were liable to have their property confiscated, and to be subject to perpetual imprisonment and transportation for life for using in their chapels steeples and bells, and for performing funeral service in their churchyards. He likewise proposed to repeal so much of the law as provided for the gradual suppression of the Jesuits, and other monastic bodies, resident within the United Kingdom.

Sir R. INGLIS conceived this Bill to be intended to increase the influence of the church of Rome in this country (England), and indirectly to limit that of the church of England. To come to a just conclusion upon it, it was necessary to consider along with it, not only the Bill which Mr. Anstey had introduced for removing all restrictions in mortmain in favor of Roman Catholics, but also the general conduct of the church of Rome throughout Europe. In the Prussian provinces on the Rhine, and in France, the See of Rome had risked the happiness of families by insisting that the children of mixed marriages should be educated in the Roman Catholic faith. That See had also disclosed its aggressive character by recently restoring to its breviary the saint-days of those two Popes, Gregory VII. and Pius V., of whom the first had excommunicated the Emperor of Germany, Henry IV.; and the latter, our own Queen Elizabeth for disobedience to the Papal authority. In England, the present Pope had dared to usurp the Queen's authority, and to divide the country into new sees; in Ireland, he had interfered with the operation of the Colleges Bill; and in our Australasian colonies he had invested the Roman Catholic Archbishop of Sydney with higher rank than the Protestant Bishop of Australia. The present Bill was a part of the same general system of aggression on the part of the church of Rome, and as such he should give it his most decided opposition. It went much farther than the Bill of Mr. Watson, for although it did not directly repeal the declaration in the Bill of Rights, it gave a basis to work on for that purpose. He denied the existence of any grievance in the prohibition which prevented Roman Catholic ecclesiastics from celebrating their religious funeral ceremonies in Protestant churchyards; but even admitting it to be a grievance, he maintained that the remedy for it would be dearly purchased by the violation of peace and order which would ensue if the exhibition of Roman Catholic ceremonies were publicly allowed. Mr.

Watson, in his Bill, had only permitted the public celebration of Roman Catholic funerals; but this Bill would legalize Roman Catholic processions in the streets, which at present were prohibited, even in France. Mr. Anstey had told them that as the law now stood, every Roman Catholic ecclesiastic belonging to the monastic orders was liable to be transported for life to Norfolk Island; but he asked that gentleman to state whether, since 1829, any penalty had been inflicted on any member of the church of Rome, whether regular or secular, on account of his religion? The statutes which Mr. Anstey sought to repeal were either obsolete, or had been repealed, or else were regarded as something like a security to the Established Church for the relief given to the Roman Catholics in 1829. Such being the case, he moved that the Bill be read a second time that day six months.

Mr. H. DRUMMOND also called upon the House to reject the Bill; for it would legalize the doctrine of many Roman Catholics, that the Pope had a right to exercise jurisdiction in the affairs of this country. In consequence of the denial of this position by some Roman Catholic members, he read an address recently moved by Mr. John O'Connell to the Pope, in which, among other absurdities, it was asserted that it was the high mission of that prelate to strip oligarchic tyranny and democratic anarchy of their false pretences, and to make the increase of popular power an essential element in the government of every country. He particularly objected to the institutions of the Jesuits, and amused the House by reading several of them, to show that every man was bound to be a mere carcass in the hands of his religious superior. Even the cook-boy was to receive the word of the cook as if it were the word of his Savior.

The Earl of ARUNDEL and SURREY complained that Mr. H. Drummond had confounded the obedience of the lay brothers of the Jesuits with the obedience of all other members of the church. He also denied that the Roman Catholic laity acknowledged the temporal rights of the Pope, and proved his denial by reference to the oaths taken by the Roman Catholic members of that House. He likewise denied that the late rescript of the Pope respecting the Roman Catholic colleges in Ireland was an interference with an act of Parliament, for the act of Parliament founding those colleges was not compulsory. All the churches were aggressive; and the church of Rome was not more so than any of its rivals. Indeed, he would not give a farthing for a church which was not aggressive. He then justified the recent Papal division of England into dioceses, and said that it was nothing more than had been done by the Wesleyans, who had divided England into districts. Mr. H. WALPOLE was of opinion that it would be unpwise to grant to the monastic orders of the Roman Catholic religion,

and especially to the Jesuits, introduction and indulgence in this kingdom. Two-thirds of the Bill were useless, and the remaining third decidedly objectionable.

Sir G. GREY did not attach much importance to this Bill; for the laws which it sought to repeal did not impose any particular grievance on our Roman Catholic fellow subjects. Still he considered it to be wise and expedient to remove from the statute-book those acts, practically inoperative, which inspired and kept up religious animosities, and of which the repeal had been actually recommended by the Criminal Law Commission. He was not prepared to give his assent to that part of the Bill which proposed to repeal the provisions of the act of 1839, with respect to the religious orders.

Mr. PLUMPTRE contended that it was necessary to resist to the utmost the aggressions of the Roman Catholics.

Mr. J. O'CONNELL denied that he owed any temporal obedience to the Pope, or any other foreign sovereign, and likewise that the decision of His Holiness on the Irish colleges was any invasion of her Majesty's temporal authority. He thought that the celebration of Roman Catholic ceremonies in public thoroughfares ought not to be permitted, and would willingly vote for the most stringent provisions against every species of religious procession.

Mr. NEWDEGATE had heard with great regret the declaration of Sir G. Grey, that he was ready to repeal the clause in the 1st of Elizabeth, for by doing so he would sanction the introduction of a foreign power into this country. It made him fear that the Government was illegally maintaining a secret agent at the Court of Rome. He hoped that the settlement of 1829 would not be disturbed, for, if it were, it would rouse a spirit in the country which would not soon be allayed.

Mr. W. E. GLADSTONE did not think the aggressive character of the church of Rome in this country any valid objection to this Bill. We must look to the zeal, activity, and intelligence of the church of England as the best defence of it, and ought to look with jealousy upon any argument which would induce us to stop religious activity by political enactments. The mere fact of certain statutes wounding the feelings of a portion of our fellow subjects, without producing any positive good, was, in his opinion, a good reason for that repeal. He could not make up his mind that it was sound or reasonable to exclude from the kingdom all persons, subjects of her Majesty, on the simple ground that they belonged to none of the religious orders of the church of Rome. He thought, however, that a wide distinction ought to be drawn between the Jesuits and the other orders of that church—for the laws of the Jesuits were not safe, either for civil or national societies. [Hear, hear, and cheers.]

Mr. SHELL remarked, that by the act of 1829, Roman Catholics were excluded

from the Chancellorship of Ireland. The Lord Chancellor of England had great ecclesiastical patronage, and that might be a good reason for excluding a Roman Catholic from that distinguished office; but the Lord Chancellor of Ireland had no such patronage; and he therefore asked why the Roman Catholic barristers of Ireland should be excluded from that honor?

Mr. GOULBURN warned the House of the danger which it was incurring by unnecessarily alarming the people on this important question.

Mr. HUME supported the Bill, and contended that no man should be excluded from political office, whether he was Jew, Greek, Hindoo, or Mussulman.

Mr. CARDWELL also gave his support to the Bill, and hoped that the session would not end, without bringing the discussions upon it to a final close.

Mr. FARRAR opposed the Bill, on the ground that further concessions to the Roman Catholics would be dangerous to the country, and prejudicial to the interests of all classes.

Mr. STUART also opposed the Bill.

The House divided, when the numbers were announced to be—for the second reading, 168; against it, 135; majority, 33. The Bill was then read a second time, and ordered to be committed on that day fortnight, with an understanding that it should not be brought forward till after the recess.

My Savior.

BY JOHN EAST, M. A.

GOD.

MY SAVIOR is my God. None, indeed, but God, could be my Savior. None else could undertake the work of salvation. Were it possible that Jesus never bore the name of Deity, yet his accomplishment of the plan of redeeming mercy, whereby a brand is plucked from the everlasting burnings, and converted into a pillar in the heavenly temple, as fully evinces the essential divinity of his nature, as creation proves the Creator to be divine.

"Behold! God is my salvation." Let Satan behold this, and despair of effecting the ruin of my soul. Let the world behold this, and no longer either wonder at or scorn me for reposing my eternal all upon this security. Let my own soul behold it, and say, "I will trust, and not be afraid." (Isa. 12:2.) Whom could I intrust with the interests of my eternity, if not him who not merely announces the sublime truth, but takes the greatest and most condescending pains to assure me that, when my soul reposes its hope of salvation in him, it leans upon God? He places the trumpet of his gospel to his own lips, and echoes it to the boundaries of the globe. "I look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45:22.) O Savior! none were ever farther off from thee than I was. I have looked to thee; for thou hast opened mine eyes, and thou hast saved me.

When "God said, Let us make man in our image, after our likeness," (Gen. 1:26) I hear my Savior's voice in the council. One in essence with the Father and the Spirit, he was one in will and operation. He rejoiced in that work of creation above all others, because it was to lead to the greater work of redemption, in which the fulness of the glory of the Godhead was to be more amply manifested than in all the other labors of his might. He created many orders of intelligent beings far superior to man; and he foresaw that sin would mar a portion of those of his higher works, while no provision would be made for their recovery. The fall and the restoration of man were contemplated in the council that re-

solved upon his creation; and the same divine agency was to be employed, both in calling him into existence, and in recovering him from self-wrought ruin. For this latter purpose, "God was manifested in the flesh." (1 Tim. 3:16.)

Unbelief stumbles over a pebble, when it stumbles at the doctrine of the Son's incarnation. For, stupendous as the doctrine is, unbelief cannot hesitate as to its possibility. He who made all natures, can clothe himself in the garb of any, and bring any of them into as close a union with himself as he pleases. There can be no difficulty here. But the probability of the event is doubted. If God himself had not revealed it, I can form no conception of the faith that could have believed its probability. But God has revealed it. He "hath purchased me with his own blood." (Acts 20:28.) "God was in Christ, reconciling the world unto himself." (2 Cor. 5:19.) I cannot hesitate, therefore, to address my Savior in the words of convinced and humbled Thomas: "My Lord and my God." (John 20:28) thou hast purchased me with thine own blood! What an inestimable price! Thou hast reconciled me to thyself. Surely, thou wilt never suffer so costly a purchase to be lost, or to be wrested from thee. Surely, thine arm and love are as powerful and constant to keep, as they were to redeem.

Timid believer—abased, inquiring sinner, look no more with overwhelming terror upon thine enemies, or upon thy guilt, and the broken fiery law. See! "THE ETERNAL GOD is thy refuge." (Deut. 33:27) even "Jesus, who delivered us from the wrath to come." (1 Thess. 1:10.) Thy Savior is "the everlasting God;" (Isa. 40:28) for he "is the same yesterday, to-day, and for ever," and therefore he "fainteth not, neither is weary" in the great work of bringing thee in safety and rejoicing to thy heavenly destiny. Thy Savior is THE MOST HIGH GOD (Ps. 78:56;) for the glorious Being whom the Israelites "tempted" in the wilderness, and whom David calls by this title, is declared by St. Paul to be "Christ." (1 Cor. 10:9.) All that thou canst read, or hear, or expect of God, thou hast in the person of the Lord Jesus.

How true, then, are these exquisite and comprehensive sentences! "To win Christ is the greatest gain. To know Christ is the sublimest knowledge. To live upon Christ is the happiest life below." Wretched soul! who art without Christ; for thou art "without God in the world," (Eph. 2:12) and consequently "without hope." Blessed souls! who can say, "This God is our God for ever and ever." (Ps. 48:14.) Whatever else I have, or fail to have, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:18.) In life and in death, "My soul shall magnify the Lord, and my spirit shall rejoice in God my Savior." (Luke 1:46, 47.)

Christ, the Comforter.

Isa. 66:13—"As one whom his mother comforteth, so will I comfort you."

The presence of Christ can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping, but the November wind is out, and as it riots over the misty hills, and dashes the rain-drift on the rattling casement, and howls like a spirit distracted in the fireless chimney, it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant fears, or with beating heart hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table, and sits down beside the bed; and as he hears her assuring voice, and spies the gay comfort in her smiling face, and as she puts her hand over his, the tear stands still upon his

cheek, till it gets time to dry, and the smoothing down of the panic furlows on his brow, and the brightening of his eye announce that he is ready for whatever a mother has got to tell. And as she goes on to explain the mysterious sources of his terror. "The hoarse loud roaring is the brook tumbling over the stones; for the long pouring rains have filled it to the very brim. It is up on the green to-night, and had the cowslips been in blossom they would all have been drowned. Yes—and that thump on the window. It is an old cedar at the corner of the house, and as the wind tosses its stiff branches they bounce and scratch on the panes of glass, and if they were not very small they would be broken in pieces." And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowned sailors cannot climb them. And then perhaps she ends it all with breathing a mother's prayer, while off he drops asleep beneath the cradle hymn.

And why describe all this? Because there is so much practical divinity in it. In the history of a child, a night like this is an important night, for it has done three things. It has explained some things which, unexplained, would have been a source of constant alarm—perhaps the germ of superstition or insanity. It has taught some precious lessons—sympathy for sufferers, gratitude for mercies, and perhaps some pleasant thought of Him who is the hiding-place from the storm, and the covert from the tempest. And then it has deepened in that tender bosom the foundations of filial piety, and helped to give that parent such hold and purchase on a filial heart, as few wise mothers have failed to win, and no manly son has ever blushed to own.

Then for the parallel. "As one whom his mother comforteth, so the Lord comforteth his people." It is in the dark and boisterous night of sorrow or apprehension that the Savior reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to show its real nature and amount. "It is but a light affliction. It lasts but for a moment. It is a false alarm. It is only the rain-drift on the window—wait till the day dawns and shadows flee away.—Wait till the morning, and you will see the whole extent of it." And then the next thing that he does is to teach some useful lesson. And during those quiet hours, when the heart is soft, the Savior's lesson sinks deep. And last of all, besides consolation under the trial, and peaceful fruits that follow it, by this comforter-visits the Savior unspeakably endears himself to that soul. Paul and Silas never knew Christ so well, nor loved him so much, as after that night which he and they passed together in the Macedonian prison. And the souls on which the Lord Jesus has taken the deepest hold, are those whose great tribulations have thrown them most frequently and most entirely into his own society. J. Hamilton.

The Protestant Rule of Faith.

You will now, perhaps, inquire what our opinions are concerning the rule of faith. I will, therefore, endeavor to explain them. We believe that ignorance of scripture is the cause of error. "Ye do err, not knowing the scriptures," (Matt. 22:29) said our Lord. "The scriptures cannot be broken." "The word of the Lord endureth for ever," (John 10:35; 1 Pet. 1:35.) True ingenuousness of soul shows itself in searching the scriptures daily, as the Bereans, (Acts 17:11) did; and "faith cometh by hearing, and hearing by the word of God." (Rom. 10:16.)

We know only of one Bible: "we have no word of God but scripture," (Hooker, V. 21) and that consists of those books which were received by the apostles and evangelists as holy scripture, or were written by them. This is our only source of Christian doctrine, (Art. vi. and xx.) Receiving it as a rule of faith at all, we find that we cannot receive any other co-ordinate rule, for it excludes all other; so that by receiving tradition as a joint rule, we should, in fact, reject scripture. This, we think, is abundantly clear from scripture itself. St. Peter orders that, "if any man speak, let him speak as the oracles of God," (1 Pet. 4:11) that is, as the holy scriptures speak. St. Paul teaches us that holy scripture (2 Tim. 3:15)—that is, whatever the Holy Spirit had then dictated, or was dictating, or might thereafter dictate in writing—is able to make men wise unto salvation; that is, to instruct them in all supernatural, saving truth, through faith in Christ; and that all divinely-inspired scripture is effectual to make the man of God—that is, every sober-minded and teachable person—perfect, thoroughly equipped or furnished to all good works. Again, he tells the Corinthians to learn of him, "not to be wise beyond what is written" (1 Cor. 4:6;) and St. James (James 1:21), exhorts us to "receive with meekness the engrafted word which is able to save our souls."

Since, then, scripture thus asserts its own perfection as a rule of faith, it is an insult to it to add anything to it, or to mix anything with it, as of equal authority with it for the teaching of doctrinal truth.

Besides, scripture not only asserts its own perfectness, but expressly repudiates all additions. The divine testaments tolerate no human codicils. Specially do they protest against traditions, as a sufficient ground for articles of faith. Our Lord says, that the imposition of traditions, as authoritative in matters of belief, vitiates the worship of God. "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

You may indeed say, and you do say, that your traditions are not the commandments of men, but of Christ himself, speaking by the voice of your church, and specially of the Bishop of Rome, whom, in your opinion, he has constituted his vicar upon earth. But we reply, and you allow, that scripture is God's word; and we are sure that God cannot be inconsistent with himself, and that his word is not "yea and nay." (2 Cor. 1:18) but "all his promises are yea and amen;" and, since scripture asserts its own sufficiency, and rejects and condemns all claims of any other person or thing to equal authority with its own to constitute articles of faith, therefore that authority which does make such a claim, cannot really be of divine origin, however it may pretend to be so.

Christ also warns us that "many false prophets will arise, and come in his name and deceive many," . . . and he bids us "go not after them." (Matt. 24:6, 18; Luke 17:23.) Therefore, we think that the assertions of the church of Rome, that its traditions are from Christ, and are sufficient of themselves to establish articles of faith, without scripture and beside it—although Christ's apostles say, "If any man preach anything besides what we have preached, let him be accursed"—are plain demonstrations that in this respect Rome is acting the part of a false prophet, and that, if we follow her, we shall disobey Christ, and be rejected by him.

Further still, when Rome declares her traditions to be sufficient to establish articles of faith, and then proceeds to anathematize us because we cannot receive doctrines thence derived, which she would

impose on us as terms of communion, and as necessary to everlasting salvation, and when she requires men to affirm, on oath, that without belief in these doctrines no one can be saved, although she does not deny, and cannot deny, that some of these doctrines were not held by any Christian church for a thousand years after Christ, we think that she is guilty of rending the church by schism, and of corrupting it by heresy. We fear for her, lest her curses may recoil on herself. We fear for her, lest, if her delight is in cursing, it may happen unto her; lest, if she loves not blessing, therefore it may be far from her, (Ps. 109:16.) She curses us for not receiving her additions to the scripture; but, let her remember the dreadful curse pronounced against those who make additions to the word of God, (Gal. 1:8; Rev. 22:18,) and how much more, therefore, against all who curse others for not receiving the additions they have made; and not only so, but for not consenting to their detractions also, in rescinding the command of scripture, which prohibits all such additions.

Let me commend these statements to your serious consideration; and may God bless them to the peace and happiness of your soul. Church of England Magazine.

Horrors of Crucifixion.

A German physician has studied carefully, and described the excruciating tortures attendant upon this form of death. As the cross is the symbol of the Christian salvation, and the foundation of the Christian's hope, so everything which relates to the death and suffering of the Son of God as an atonement for sin, can hardly fail to interest the human mind. It will be the theme of adoring wonder amid all the principalities of heaven in the far distant ages of eternity, when all other events in this world's history are, if possible, forgotten.—In His death, is all our salvation, and all our hope. And on this theme of mightiest interest to man, no one can too often or too deeply ponder. If the stoutest, hardest heart of human guilt, is not touched and made tender by the contemplation of the stupendous scene in the story of the cross, farewell to all hope that that eye will ever weep tears of penitence, or that heart be melted into love and submission to its Maker. Crucifixion was not only the most ignominious, it was likewise the most cruel mode of punishment.

Presbyterian Advocate.

1. The position of the body is unnatural, the arms being extended back and almost immovable. In case of the *least motion* an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes.

2. The nails, being driven through the parts of the hands and feet, which abound in nerves and tendons, create the most exquisite anguish.

3. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

4. In those parts of the body, which are distended or pressed, more blood flows through the arteries than can be carried back in the veins. The consequence is, that a greater quantity of blood finds its way from the AORTA into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which, of course, causes pain, and a redness of the face. The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavorable one also, because it is, that part of the system, which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The AORTA,

not being at liberty to empty in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery.

5. The degree of anguish is gradual in its increase, and the person crucified is able to live under it, commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Savior's life, inquired in respect to the truth of it of the centurion himself, who commanded the soldiers. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets; and in order to ascertain this point in respect to Jesus, viz.: whether he was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side (undoubtedly his left side,) but no signs of life appeared. If he had not been previously dead, a wound of this kind in his side would have put a period to his life, as has been shown both by the physician Eschenbach, and by Gruner. The part pierced was the pericardium; hence lymph and blood flowed out.

"The Door was Shut."

I had frequently read the beautiful and impressive parable from which the above words are taken, but had never felt their real force until a few months ago, when the following incident gave them a practical application, which I shall not soon forget. My residence is a few miles from London, and upon the occasion to which I allude, I had omitted sending two letters of importance to the Post-office; but having an engagement in town, I thought I should be in time to post them there for the evening mail. I alighted, therefore, from the omnibus at the first general Post-office, and, presenting my letters, was informed that I was too late there, but by hastening to Lombard-street, should be in time for that office. I immediately hurried forward, but not knowing exactly where to find the office, mistook my way and found myself in an adjoining street. After making inquiry, I quickly retraced my steps, and coming within sight of the office, took my letters from my pocket, and reached out my hand to deliver them, when suddenly the clock struck, and in an instant "the door was shut." It was too late! Several others, like myself, were eagerly pressing forward, but they were too late also; and we all turned away with looks and feelings of disappointment, amidst the loud laughter of a number of bystanders.

The words, "the door was shut," came instantly and powerfully to my mind; and, as I retired, I thought of the important lesson to be derived from the circumstance itself. In a temporal point of view, what numberless difficulties and disappointments we occasion ourselves by negligence and forgetfulness, and how earnestly we should study to do everything at its proper time! What inconvenience and loss we sustain ourselves, and cause others, in this day of steam and rail-roads, by being a minute too late; and how earnestly, therefore, we should cultivate habits of punctuality! But particularly, I thought of words in connection with the parable in which they are found.

In what eminent peril are our souls' immortal interests, if we neglect the great salvation until it is too late, and the door is for ever closed. "Those that were ready went with him to the marriage, and the door was shut;" and in what an awful situation will such be placed when to their knock for admission the answer shall be given, "Verily, I say unto you, I know you not!" O with what disappointment and anguish will they turn away, amid the rejoicing and derision of Satan and lost spirits, to that place "where their worm dieth not, and the fire is not quenched!"

London Christian Penny Magazine.

History of the Fourth Universal Monarchy.

No. VI.

Whatever Constantine might have said in favor of Christianity, he continued in the practice of paganism until forty years of age, A. D. 313. About five months after the conquest of Italy, the emperor made a solemn and authentic declaration of his sentiments, by the celebrated edict of Milan, which restored peace to the Catholic Church. The civil and religious rights of Christians were restored. It was enacted that all places of worship, and public lands, which had been confiscated, should be restored to the Church, without dispute, without delay, without expense. The two emperors, Constantine and Maximin, proclaim to the world that they have granted a free, and universal, and absolute power to the Christians, and to all others, of following the religion which each individual thinks proper to prefer.

Sicinius, the colleague of Constantine, soon betrayed the reluctance with which he consented to the edict of Milan. The convocation of synods was prohibited throughout his dominions; his Christian officers were ignominiously dismissed; and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious by the violation of a solemn and voluntary engagement, and the East was involved in the shades of infernal darkness. Such was the state of the religious world until the fall of Maximin, Maxentius, and Sicinius; the last of which took place in the year 324. The military forces of the emperor soon put an end to the murmurs of his pagan subjects.

Up to the days of Constantine, the emperor exercised supreme power over church and state. It was then very difficult to convince the monarch that the same power should not be exerted by him over the new religion. Under the new order of things, this power was partially granted him. Constantine and his successors exercised, in some degree, the right of giving laws to a religion which they had protected and embraced. The exercise of this power stamps upon the face of the Roman world, for a period of about eighty years—from A. D. 30 to A. D. 384—the outlines of a most extraordinary character: one marked with civil, religious, and social tyranny. A new church arises under two grand divisions—Latin and Greek. "The Catholic Church was administered by the spiritual and legal jurisdiction of eighteen hundred bishops; of whom one thousand were seated in the Greek, and eight hundred in the Latin provinces of the empire. The extent and boundaries of their respective dioceses extended through the entire provinces of the empire, and high offices were sought with much avidity. The episcopal chair was solicited, especially in the great and opulent cities, as a temporal rather than as a spiritual dignity. The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and even bloody violence which had formerly disgraced the freedom of election

in the commonwealths of Greece and Rome, too often influenced the choice of the successors to the apostles. While one of the candidates boasted the honors of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to share the plunder of the Church among the accomplices of his sacrilegious hopes. The number of dependent offices increased. "Each bishop acquired an absolute right to the perpetual obedience of the clerk whom he ordained; the clergy of each episcopal church, with its dependent parishes, formed a regular and permanent society; and the cathedrals of Constantinople and Carthage maintained their peculiar establishment of five hundred ecclesiastical ministers. Their ranks and numbers were insensibly multiplied by the superstition of the times, which introduced into the Church the splendid ceremonies of a Jewish or Pagan temple; and a long train of priests, deacons, subdeacons, acolythes, exorcists, readers, singers, door-keepers, contributed, in their respective stations, to swell the pomp and harmony of religious worship. The clerical name and privilege were extended to many pious fraternities, who devoutly supported the ecclesiastical throne. Six hundred *parabolani*, or adventurers, visited the sick at Alexandria; eleven hundred corpore, or grave-diggers, buried the dead at Constantinople; and the swarms of monks, who rose from the Nile, overspread and darkened the face of the Christian world."

Add to these masses of Pagans still in the empire, and strongly attached to their ancient rights, and we have seeds sown during this age, which have produced one continued harvest of discord in the Christian world to the present time. The edict of Milan was soon violated; and the support of the *orthodox* faith was considered as the most sacred and important duty of the civil magistrates. The maxims of persecution were soon put in force; and the sects which dissented from the Catholic Church were oppressed. Constantine prohibited the assembling of the heretics, and confiscated their public property to the use either of revenue, or of the Catholic Church. These sects were—the followers of Paul of Samosata; the Montanists; the Novatians; the Marcionites and Valentinians, and the Manicheans. These sects he designed to exterminate. Their influence, however, was too powerful to be thus subdued.

Constantine learned that the whole of northern Africa was the scene of religious discord, arising from a double election in the church of Carthage, between two rival primates, Cæcilianus and Majorinus; on the death of the latter, Donatus succeeded. The dispute lasted three years without coming to a decision. The civil and ecclesiastical courts finally decided in favor of Cæcilianus. This incident was productive of a memorable schism, which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself. The Trinitarian controversy originated in this period. Arianism involved in its controversy the whole Christian world, from the days of Constantine to Clovis. "The Council of Nice used the sword, which heresy itself had drawn from the scabbard, to cut off the head of the hated monster." Arius was banished; his person and disciples were branded by law with the odious name of Porphyrians; and his writings condemned to the flames; and a capital punishment was denounced against those in whose possession they should be found. Constantine—who became sole emperor from A. D. 337-361—was an Arian in sentiment. The great champion against Arius was Athanasius, archbishop of Alexandria. Athanasius was banished twenty-eight

months, until the death of Constantine, when he was again restored to the primacy of Egypt, A. D. 341.

The entire reign of Constantine was one of bitter persecution. "The simple narrative of the intestine divisions, which distracted the peace, and dishonored the triumph of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of Christians towards each other, surpassed the fury of *savage beasts* against man; and Gregory Nazianzen most pathetically laments, that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself. The fierce and partial writers of the times, ascribing all virtue to themselves, and all guilt to their adversaries, have painted the battle of the angels and demons." They both partook of an unholy spirit: and each party spread ruin to the cause of Christianity.

PAGANISM.—Constantine tolerated the rights of heathen worship, during his reign. "There is the strongest reason to believe," says Gibbon, "by the evidence of facts, and the monuments which are still extant of brass and marble, that the public exercise of the pagan worship continued during the whole reign of the sons of Constantine. In the East as well as in the West, in cities as well as in the country, a great number of temples were respected, or at least were spared; and the devout multitude still enjoyed the luxury of sacrifices, of festivals, and of processions, by the permission, or by the connivance, of civil government.—Constantinus visited the temples of Rome; and the decency of his behavior is recommended by a pagan author and orator, as an example worthy of the imitation of succeeding princes." "That emperor," says Symmachus, "suffered the privileges of the vestal virgins to remain inviolate: he bestowed the sacerdotal dignities on the nobles of Rome, granted the customary allowance to defray the expenses of the public rights and sacrifices; and though he had embraced a different religion, he never attempted to deprive the empire of the sacred worship of antiquity." The Senate still presumed to consecrate, by solemn decrees, the divine memory of their sovereigns; and Constantine himself was associated, after his death, to those gods whom he had renounced and insulted during his life. The titles, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted than over that which they professed.

J. P. WEETHEE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 22, 1848.

Elements of Sacred Chronology.

(Continued from our last.)

Now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible, in which there is a discrepancy between the sum of the years occupied by the judges, as obtained by footing the several items given by the text, and the sum total in 1 Kings 6:1. This gives four hundred and eighty years from the departure of the Israelites from Egypt to the building of the temple in the fourth year of Solomon, which would be but three hundred and eight years from the division of the land in the seventh year of Joshua, B. C. 1602, Josh. 14th and

Acts 13:19, to the call of Samuel as a prophet, when he was supposed to be twelve years old, B. C. 1152, 1 Sam. 3:4; while the items in the text of the judges, with eleven years for the elders, amount to four hundred and fifty years. This last would accord with Paul, when he says, Acts 13:20, "And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." It also nearly accords with the testimony of Josephus:—"Solomon began the building of the temple in the fourth year of his reign, in the second month, . . . five hundred and ninety-two years after the Exodus of the Israelites from Egypt."—*Jew Ant.*, B. 8, ch. 3.

There must be an error in the text of the Judges, or in that of Kings. The latter would seem the more probable, as the mistake would be in one passage, while an error in the text of the Judges must occur in many places,—there being no one period of the length of the discrepancy. We know not that there are any different readings of the text in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read five hundred and ninety-two years.—*Jahn's Hebrew Commentary*. To reconcile the length of the judges with the text in Kings, the only plausible method has been, to suppose some of the judges were contemporaneous; but this is opposed to the language of Scripture, which describes one judge as being after another.

Judges 3:7, 8—"The children of Israel did evil in the sight of the Lord. . . . Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years." B. C. 1564, A. M. 2597.

Judges 3:9, 11—"And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz. . . . And the land had rest forty years." B. C. 1524, A. M. 2637.

Judges 3:12, 14—"And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel. . . . So the children of Israel served Eglon the king of Moab eighteen years." B. C. 1506, A. M. 2655.

Judges 3:15, 30—"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera. . . . So the land had rest eighty years." B. C. 1426, A. M. 2735.

Judges 4:1-3—"And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan. . . . And twenty years he mightily oppressed the children of Israel." B. C. 1406, A. M. 2755.

Judges 4:4, 14, 23, 31—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. . . . And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. . . . So God subdued on that day Jabin the king of Canaan. . . . And the land had rest forty years." B. C. 1366, A. M. 2795.

Judges 6:1—"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." B. C. 1359, A. M. 2802.

Judges 6:14—"The Lord appeared unto Gideon, and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites. Ch. 8:28—"Thus was Midian subdued before the children of Israel. And the country was in quietness forty years in the days of Gideon." B. C. 1319, A. M. 2842.

Judges 8:33—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim. Ch. 9:6, 22, 54—"And all the men

of Shechem gathered together, and all the house of Milo, and went and made Abimelech king. . . . When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem. . . . And he died. B. C. 1316, A. M. 2845.

Judges 10:1, 2—"And after Abimelech there arose to defend Israel, Tola. . . . And he judged Israel twenty and three years, and died." B. C. 1293, A. M. 2868.

Judges 10:3, 5—"And after him arose Jair, a Gileadite, and judged Israel twenty and two years. . . . And Jair died." B. C. 1271, A. M. 2890.

Judges 10:6-8—"And the children of Israel did evil again in the sight of the Lord. . . . And he sold them into the hands of the Philistines. . . . They vexed and oppressed the children of Israel eighteen years." B. C. 1253, A. M. 2908.

NOTE.—Here the Lord raised up Jephthah, who, being demanded by the children of Ammon that he should restore the land to them that Israel took from them when they came out of Egypt, replied, (ch. 11:26,) "While Israel dwelt in Heshbon and her towns, and Arer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy, was three hundred and one years, according to this chronology.

Judges 11:32—"So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand." Ch. 12:7—"And Jephthah judged Israel six years." B. C. 1247, A. M. 2914.

Judges 12:8, 9—"And after him Ibzan of Beth-lehem judged Israel. . . . And he judged Israel seven years." B. C. 1240, A. M. 2921.

Judges 12:11—"And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years." B. C. 1230, A. M. 2931.

Judges 12:13, 14—"And after him Abdon . . . judged Israel. . . . and he judged Israel eight years." B. C. 1222, A. M. 2939.

Judges 13:1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years." *During this captivity Samson judged Israel twenty years, ch. 16:31.* B. C. 1182, A. M. 2979.

From the first captivity we have had an unbroken chain of chronology, to the death of Samson. How long Israel served the Philistines after Samson's death before their forty years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from Judges 21:24, 25. After they had slaughtered the children of Benjamin, we read that "the children of Israel departed thence at that time every man to his tribe, and to his family, and they went out from thence every man to his inheritance. In those days there was no king in Israel: every man did that which was right in his own eyes."

After this, we read, 1 Sam. 4:10, 11, 18, that "the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter. . . . And the ark of God was taken." When Eli heard this, "he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel forty years." B. C. 1142, A. M. 3019.

1 Sam. 7:2—"And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years." B. C. 1122, A. M. 3039.

1 Sam. 7:15—"And Samuel judged Israel all the days of his life." How long he judged Israel after the ark was restored, we are not informed. Josephus (*Ant.*, v. 10. 4) says,

that Samuel, at the time of his prophetic call, was twelve years old. This call, according to Paul, Acts 13:20, was four hundred and fifty years from the division of the land of Canaan, and consequently was in the thirty-first year of the administration of Eli. Dr. Hales says, that he died about two years before Saul, at the age of ninety-two—allowing twelve years for his judgeship from the recovery of the ark to the commencement of Saul's reign. Josephus gives twelve years for his sole reign. Dr. Jarvis gives fourteen. We will take the lesser number—twelve.—B. C. 1110, A. M. 3051.

(To be continued.)

In reply to our bills sent out, we have received a large number of letters like the following:—

Dear Sir:—Some time previous to '43 I received your paper, together with some pamphlets and the "Midnight Cry," with directions to read and circulate to my neighbors and acquaintances. I did so, and paid postage. I never ordered any of the publications that I received, but supposed they were ordered by a friend in the State of New York, and did not know but he had paid all up, until I received a line from you. Under such circumstances, I think I do not owe you the acct you presented. Perhaps I ought to pay a part of the same. Please stop the paper, and let me know your mind after learning the above facts.

The one writing the above is indebted \$11 and 38 cts.; and is only one instance out of many. In 1842-4, those interested in the "Herald" supposed all their friends would be equally interested, until they learned to the contrary. They therefore ordered the paper to be sent to friends far and near, sometimes paying for one or more volumes, and sometimes paying nothing—supposing, that if the paper was not wanted, it would be returned, or that it would be stopped when the time for which it was paid had expired, or that the closing of time would cancel all debts.—Those who received them, supposing they were sent and paid for by some friend, have continued to receive them, without imagining that they were in debt for the paper. This may be the reason why several hundreds of our readers are now indebted for from six to twelve volumes. By the bills which we have sent they will see how their account stands, and if they feel that they ought not to pay the whole, we hope they will send us what they deem just and honest. At the close of this volume we shall discontinue to a large number, from whom we have heard nothing for a long time. We dislike to put any on to the delinquent list, until we have given all an abundant opportunity to inform us of their inability to pay, or of any circumstances which take from their obligation to pay. We shall, therefore, before we commence our list of the names and indebtedness of those to whom we discontinue at the end of this volume, give an opportunity to any, whose names ought not to appear there, to write us, on the nonreception of their paper. And then, after a reasonable period, we shall put in the list only those from whom we have heard nothing.

Will all who have received bills see to this?

BRO. MARSH may be assured, in regard to his remarks on our statement of facts, that we appreciate a good spirit in any one; but "smooth sayings," in themselves, are no evidence of a good spirit. We shall be satisfied to let this go to the judgment. God knoweth.

The articles on "The Great Apostasy" we well understood were introduced for the purpose of a discussion. We did not enter into it, because we knew the design; and further, we could not turn aside to the discussion of sectarian questions, and leave the Advent message.

We wholly disclaim any design of comparing him to Amasa, or any other example of the kind. We only used the cases as an illustration, to show, that the manifestation of a kind spirit, was no evidence of real friendship. Besides, in our ar-

ticles, we made a development of the opposition in all its forms, from all quarters, and we wish none to apply anything to themselves, unless it belongs to them. But if anything was directly applied to Bro. M., of which he is not guilty, we very freely retract it. His selection of articles from his correspondents, however, go to show that he has no scruple or difficulty in publishing the most bitter and slanderous articles against us, without note, comment, or apology. We do not see the harmony between his "good spirit," in his editorials, and the unfair, slanderous spirit of his selected, published correspondence. While such a course is pursued, we can have but little confidence, even in the highest professions.

We disclaim all intention or desire to control him, as to what he should, or should not publish. But after we had expended so much time, hard labor, and money, to establish the office, and a paper at Rochester, for the good of the Advent cause in the West, on a transfer of the whole to Bro. M. for the interests of the cause, we did not expect it would be perverted to other objects; much less that we, and our faithful coadjutors, should be placed by it in the "Great Apostasy." Under such circumstances, we claim that we had a right to entreat, that he would not distract the Advent cause.

Fourierism—Perfectionism.

The present century has been distinguished above all others for the mad attempts of different sects and parties to regenerate the world.

The struggling of the elements to effect some essential change in the existing order of things, is a striking sign of these times. Men are dissatisfied with the structure of society, and the workings of the machinery by which the relations of the different classes of community are brought into action. Numerous are the tinkers and quack doctors, who, in the supremacy of their assumed wisdom, have essayed to remedy the evils under which society groans; but they have all failed of consummating their hopes, because their schemes have been based on assumed principles of what man should be, instead of adapting them to what man is.

In the last century, a most splendid political movement was conceived in France, and failed, on account of overlooking the fact just referred to. France supposed she could regenerate herself by reducing all her citizens to a perfect equality, by the abolition of all distinctions of birth or rank, and placing all on a common level; but Frenchmen being not such as France supposed they were, the movement, instead of resulting in the paradisaical state that France hoped to attain to, ended in blood and carnage, misery and degradation.

The two most prominent schemes for regenerating the world, which have prevailed in this century, are those of Fourierism, and Perfectionism. Of the latter, how many have been forced to exclaim, "I have seen the end of all perfection!" The head-quarters of the Perfectionists have been at Putney, Vt. The reports respecting them, have for a long time been scandalous in the extreme,—exemplifying the danger there is of beginning in the spirit, and ending in the flesh.—Later reports state that the Perfectionists' community at Putney, Vt., have been perpetrating scandalous outrages upon law and morals, if we can believe the unanimous testimony of their neighbors, as published in the Windham County "Democrat," of the 23d instant. John H. Noyes, the founder and leader of the Association, having been arrested for alleged licentious practices, absconded. George Cragin, his principal assistant, has also absconded. "The Spiritual Magazine," however, is still published. It has been denounced as a public nuisance at a meeting of the inhabitants of the village. It was decided at the meeting that "the principles of the Association are evidently disorganizing in their tendency, and adapted, if carried out to their utmost extent, to abolish all law and government, both of church and state, and erect upon their ruin an irresponsible hierarchy." Thus has Perfectionism made a splendid failure.

Fourierism has been but little more successful. Numerous communities, which have been founded in different sections of the country, and flour-

ished for a time, have been again resolved into their original elements, and scattered to the four winds.

One of the most promising enterprises of this kind was commenced, several years since, at a place called Le Raysville, in the township of Pike, Bradford County, Pa. Here was to be the commencement of the world's reformation; and so enthusiastic were its founders in the anticipated glorious result of their enterprise, that at the anniversary meetings in New York, in May, 1843, one speaker, in commenting on the last two chapters in the Apocalypse, gave it as his opinion that the New Jerusalem, with the new heavens and earth, there brought to view, were then in process of formation in Pike, Bradford County, Pa.

The plantation comprised from four to six hundred acres of land, lying on the road, one mile north of the centre of the village. Says the New York "Express":—

"The surrounding country, viewed from the top of the main buildings, presents a most beautiful appearance. The land is of fine quality, much of it already cultivated, and lies in gentle slopes, rolling in every direction, and the succession of hill and dale extending as far as the eye can reach. No spot better suited to agriculture could have been selected.

"Several men of property and influence in the neighborhood had become interested, and contributed their funds, and all they were worth. Very favorable were the auspices in which the phalanx of Bradford County set out in their experiment, and large were the means which were contributed from all parts of the country to aid in this enterprise. Men of property, and in good business in the city of New York, and elsewhere, threw up their occupations, and set their faces toward the Social Eden, with their families. Elevated were the hopes of the disciples of Fourier, when the goodly domain spread itself out to their vision, and loud were the predictions of success which were rung over the land.

"While the contributions from the public lasted, and so long as new associates could be found to throw the hard earnings of their life into the common stock, there was music and dancing among these sons of Fourier. Everything seemed to move on prosperously. The phalanx assembled on the Sabbath morning to hear a lecture on Swedenborgianism, from one of the primates of the establishment, and in the afternoon, the violin and the dance contributed to their amusement. For, although it was a first principle of their association, that they were to be free from any religious bias, yet it was among the articles of this confederation, that the leading influences in it were to smack of the doctrines of Swedenborg. There was a great doctor from Pike, and a little doctor from the city of Gotham, who flattered themselves that they would soon be able to supplant the other as the primate of the concern; and they agreed in nothing but their Swedenborgian faith. It was curious to see these gray-headed Rabbits, with others of a kindred age, tripping it, on a Sabbath, on 'the light fantastic toe,' with some of the young girls from the city; and, also, to observe the peculiarly appropriate effect of their Sabbath morning discourses exemplified in the smirks, and frolic, and fun, of the evening dance. There were all classes of people collected, some from the parlor, and some from the kitchen, and most delightfully engaged in hob-nobbing with each other in an agreeable manner. The champion of their faith himself, could not have suppressed a complacent smile, to have viewed from a corner of a room, these residences of happiness; nor could he have shut off the steam effectually as to have been prevented from offering his hand to some pretty damsel from the city, or the bedizened girl from the kitchen who had run from her greasy pots to fit herself up for the dance.

"But dancing is not synonymous with happiness, as was proved in this instance, although it was used as a most remarkable mode of worship on the Sabbath. In spite of the expanded hopes of this motley assemblage, things did not go on smoothly. There was madam, who did nothing but dress up her children three times a day, while others were compelled most laboriously to occupy their time. This grand titled lady occupied the room in one side of the narrow hall, and perhaps the next room adjoining or opposite was occupied by some family of a very opposite character. What a conflict of interests was there concentrated in a very narrow space? At times, there was a tempest in a teapot, got up for the special edification of those who had left their quiet homes for this delightful residence. The dogs barked, the cats mewed, the ladies cried, the children squalled and quarrelled, and the old folks scolded. The concern became like a snake with two heads, and twisted itself every way to get along. At length provisions began to fail. There was no more meat to be had, because there was no more money to purchase it. The various comforts of the table were one by one stricken off; and yet they danced on. Some fled like rats from a sinking ship; but others stood it longer. They could dance, it is true, on the strength derived from

mush and molasses, the only food they could now obtain, but it was with a rueful countenance and a less buoyant step. At length the molasses failed, and it was much for breakfast, for dinner, and supper, and nothing but mush.

"At length, there came a day, a fatal day:—a day long to be remembered in the annals of the Phalanxmania. That which was to constitute their last dish of mush was now before them; and then, what to do, and where to go they could not tell. The treasurer of the concern had long before absconded, taking his bag along with him, and many had left; and now these were to take their final meal, have one more chance, and then go forth from their Eden into the midst of a very crooked and depraved world. Methinks I see them, as they take their way from the establishment, turning their eyes back to their beautiful eminece.

"Poor creatures! Dupes of those whose folly had inveigled them into inextricable difficulties through the false principles and unwarranted assurances of those who have lent their influence to encourage and sustain one of the greatest humbugs of this modern age.

"There stands all that remains of this far famed Phalanx. On the right, about sixty rods east of the road, on a beautiful eminence, and having a western front, stands the large building of this association: on the left is the storehouse; mid over it the ball room. Of the main buildings, only one wing is finished. This is a long wooden building two stories high, containing about twenty-four apartments. South of this, and adjoining it, is the body or central part, four stories high, and surmounted by a tower, only the timbers of which are up. This was designed to be flanked on the south by another wing. But the works are unfinished. The floor in a part of this main building is not laid. Parts of the furniture of the immense store are scattered about; but the store itself has been broken up, and made into other casting. The place is truly deserted. The doors are open; the windows are cut, and altogether it presents a picture of utter desolation."

Thus has ended another of the experiments for the regeneration of the world—another evidence that man cannot work the required change which shall resuscitate us from the effects of the fall, and that God, who made the world, can alone restore it to its pristine state.

POSTAGE.—We are subjected to a heavy weekly expense for postage, owing to its not being paid by those who send. Our bill for the last quarter, on letters alone, was \$21 92. Now, if each one would pre-pay their letters, it would relieve us of quite a burden. Besides this, we have to pay \$2 50 per week on papers that go out of the country, making our postage nearly \$200 per year.

Previous to the present postal regulations, we charged our Canadian subscribers but 75 cts. per volume, on account of their heavy postage. Now we charge them \$1, and pay the postage (1 1-2 cts.) to the line,—leaving us but 61 cts. for the paper. Those who had paid in advance before the law, still stand credited the same; so that deducting the postage from their papers, we receive a balance of 36 cts. for the volume. Deduct from this 10 cts. for postage (if it is left for us to pay), and two or four cents discount on the money sent,—as is too often the case,—and the balance we receive will necessarily be very small. In addition to this, a large proportion of subscribers in Canada are in arrears. We have already discontinued to those who are indebted for volumes previous to the 13th. But as we have not heard from those who owe for the last two, unless we learn of their inability, we shall be obliged to lessen our expense by stopping a portion of these.

RESPONSE TO OUR CALL.—Our paying subscribers have very promptly responded to our call for remittances. These would, however, have responded in good time without such call. A portion of those to whom we sent circulars, have also promptly responded. To such, all thanks. We are, however, sorry to add, that the great majority of those whose accounts will average \$4 and over, have not been heard from. We fear that at the end of this volume, we shall have to cross off some eight hundred of this class, whose united indebtedness amounts to more than \$3000! We hope those who are unable to pay, will inform us speedily; those able, will promptly remit.

We again earnestly desire all who wish the continuance of the "Herald," to inform us immediately. To those clergymen who have received

it for a long time, if they wish it, we shall be happy to continue it free; but if we hear nothing from them, we shall conclude that they do not desire it. If we should discontinue it to any who still wish it, we shall be happy to send it again.

NEW SUBSCRIBERS.—At the commencement of another volume, will be a good time for friends to send in the names of new subscribers. For the same number of papers, our enlarged volume will cost us about \$15 more per week than it has previously done, without any additional expense to subscribers,—they receiving an enlarged amount of reading matter for the same money. This will amount to about \$780 per year, besides several hundred dollars for new type. We trust, however, that our friends will see that we lose nothing by this effort to give them their money's worth. If each would endeavor to get one new subscriber, the object would be accomplished.

BAYNE'S PANORAMA.—This is a panorama on the plan of Banvard's Panorama of the Mississippi River, and is now being exhibited at Amory Hall, in Washington-street. It represents a Voyage to Europe, taking the audience out of Boston harbor, presenting the islands in the bay, the points and headlands of the coast—till night veils the scene; when in the morning the passenger finds himself before the city of Halifax. Next is presented a night on the Atlantic, icebergs, a storm at sea, &c., and the white cliffs of Albion's isle loom up to view. A voyage up the Mersey; a voyage down the Thames, and one up the Rhine, presenting the interesting localities that the tourist notes with interest, completes the scene. We were much gratified with a visit there a few evenings since. In many respects it is superior to Banvard's. Frequently we could hardly realize but that we were actually visiting the scenes presented. It is a very cheap, quick, and pleasant way of visiting distant lands.

The anniversary of the Mass. Society for the Abolition of Capital Punishment will be held on Friday, Jan. 28th, (the day after the Anti-Slavery meeting,) at Central Hall, Milk-st., at 10 A.M. Eminent speakers will address the meeting.

Foreign News.

The health of London had greatly improved. The cholera in Russia was abating, and although a few cases had appeared at Stettin, in Prussia, there was reason to hope it had nearly expended itself. At Constantinople it was abating, although comparatively but few cases had occurred. There was no cholera in London or Paris.

Greece.—Intelligence has reached us by way of Malta, that a revolution has broken out in this country. Some fighting has taken place at Patras, and the consequence has been a loss of five or six soldiers fighting against the insurrectionists. The governor is a prisoner.

A rumor was current on the Paris Bourse on the 29th ult., that the French government had that morning received a telegraphic despatch, announcing that the Austrian troops had entered Parma, Placentia, and Modena.

Italy.—The Arch Duchess Maria Louisa, widow of the Emperor Napoleon, and Duchess of Parma and Placentia, expired at Parma, on the 17th ult., at the age of fifty-six. By her death the duchies of Parma, Placentia, and Guastalla, devolve on the abdicated Duke of Lucca, who has thus been speedily restored to sovereign power.

Austria.—The Austrian Cabinet appears determined to interfere by force in the internal affairs of Switzerland.

Prince Metternich has announced a considerable increase in the Austrian army in Lombardy, qualified with assurances of pacific intentions.

St. Petersburg.—Immense damage has been occasioned by the ice; many vessels and quantities of goods have been destroyed. On the night of the 25th of November, no less than sixty vessels loaded with corn were injured, and the following day was yet more destructive.

Turkey.—The Arabs of Tripoli are in revolt. At Gherea and Gebel they rose en masse against the Turks, and killed the governor of Gebel, Ahmed Effendi, and above a hundred of his people. During the period of thirteen years that he has been governor he has done nothing but plunder the people, take away their children, and massacre the men.

Ireland.—At no former period has the social state of this unfortunate country been so appalling. Murders, threatening notices, robberies, crimes, and outrages, of every specie and degree, are the order of the day.

Distress is increasing to an alarming extent in some of the western and south-western counties, especially along the coast, and pestilence is again following up destitution. Fever is raging desperately in the work-house, and the guardians refuse to sit there.

Correspondence.

Letter from Bro. T. A. Esworthy.

Dear Bro. Himes:—By request I will give you a statement of the cause in this county. About one year ago there were but five or six Adventists in this region of country. Bro. Boyer and Barnes came here in the fall of '46, at which time prejudice ran very high among community. There were none that wished to hear about our coming King, but this did not discourage us. We determined to make, by the grace of God, one mighty effort towards the spread of the truth. My house was a home for Bro. Boyer and Barnes, and with me they stayed until spring, going out and preaching wherever a door was opened for them. But it seemed that no good could be accomplished. Our prayers and tears seemed of no avail. At length Bro. Barnes grew dissatisfied, and returned to Philadelphia. We then determined to set about the work anew. Bro. Boyer started out with fresh spirits, and soon truth began to prevail; the congregations were large and attentive; and he began to receive calls from many places to come and labor with them. This continued until our camp-meeting, of which you have had an account. Since that time the Lord has blessed his labors wherever he has been. Since the camp-meeting upwards of fifty have gotten religion. Bro. Osler was with us for nearly a month. He returned home on the 12th ult. We had a glorious season at the Union Meeting-house while he was here. The meetings continued for two weeks, and every evening during the latter week there were fourteen or fifteen forward for prayers. The last evening there were fifteen forward, but our ministering brethren, having other appointments to fulfill, were obliged to bring the meeting to a close. We have now formed a church at the Union, according to gospel order. It numbers at present upwards of thirty members, and there are every week some joining themselves to us. We do not believe in leaving everything at loose ends, and having our labor lost among the different sects. Not that we glory in building up a church of our own, for we trust in God that our motives are pure, and we do it all for his glory. But we have been forced into these measures by the different sects, and more especially by the Methodists. First, they objected to us on account of our being without rules or organization; next, for being Unitarians; and again, for making no effort to save souls. In this dilemma what were we to do? We saw no other way, than to form ourselves into a church. At the head of our church-book we have pasted the declarations of principles of the mutual Conference of Adventists at Albany, to which we all subscribe. We have also an article on the Godhead written out and attached to it, so that all may see what we do believe.

While Bro. Osler was here, the Methodist preacher delivered a sermon on the spiritual kingdom of Christ. This subject they were preparing ever since our camp-meeting. Bro. Osler and Boyer were to hear it. The arguments were lame and poor. Bro. Osler reviewed the sermon on the next evening, to a house crowded to overflowing. Three Methodist preachers were there to hear, and among them the one that delivered the discourse. Bro. Osler did not spare the rod. He proved him, by his own words, to be a Unitarian. This was too much for the preacher in charge to stand; he arose, saying that he did not wish to interfere, but was at the same time interfering, so that he arose with a lie in his mouth; and God so confounded his speech that he was not able to make the remark he wished to, and he sat down without saying anything only "I do not wish to interfere, but wish to make a remark," so that we are in the dark as to what he was going to say. At the close of the meeting, he gave out that he would take up some points of the Advent doctrine and review them on the next Sabbath, expecting that Bro. Osler would leave before that time, which, however, owing to a pressing call from Milesburg, he did not do. The appointed Sabbath came, and the house was crowded, all expecting to hear something great, but were sadly disappointed. The words of his text were, "He that hath ears to hear let him hear." He then commenced, not to give light on the subject of the Advent, neither for or against, but to slander us, and call us names, and misrepresent us in every shape. He said the parable of the wheat and tares, Matt. 24th and 25th, and Dan. 7:22, all had reference to the destruction of Jerusalem. He also said that Dan. 7:22 could not have reference to the judgment for Christ was to judge the world, and the Ancient of days was the Father, and

not Christ; and the Father, he said, would not judge the world. This, my brother, is from a Trinitarian. To what measures will men not fly to uphold their own theories, in these last days. Bro. Osler reviewed his sermon on the same evening, in his own church (for the community would have it); and he again did not spare the rod. He told him what points he would meet him on at any time, by dropping a note to him, but he made no reply.

The cause here, as you see, is in a prosperous state, under the labors of Bro. Boyer, who is a faithful and devoted Christian in the cause. We all appreciate the "Herald" very highly, and approve of the course you have pursued. We are sorry to see so much contention among the brethren respecting the state of the dead. Minor questions like these we should lay aside, and contend for the great and leading truths of the gospel. We trust in God that union and harmony may prevail among the Advent ranks while time continues. You have our united prayers, that God may sustain you in all your arduous labors, and enable you still to pursue a straight forward course, till the Great Captain shall bid you lay down your armor, and take the crown which he will give at his appearing to all them that love him.

Yours, waiting for deliverance,

THOMAS A. ESWORTHY.

Pleasant Gap (Pa.), Jan. 3d, 1848.

Letter from M. D. Wellcome.

Dear Bro. Himes:—I once more take up my pen to address a few lines to the scattered and tried people of God, who are waiting for Israel's redemption from a sin-cursed and wicked world, in which iniquity abounds, and evil men and seducers are waxing worse and worse, deceiving and being deceived. In these last days, when darkness covers the earth, and gross darkness the people, how exceeding precious are the promises of Jehovah. They are beacon lights, shining forth amid the gloom to cheer, comfort, and guide us on our pilgrimage journey. The wheels of time, onward rolling, have numbered '47 among the years that are in the past, and brought sadness and depression to the hearts of many who confidently expected ere this to have seen Jesus. It is true, that "hope deferred maketh the heart sick," but be of good cheer. One thing we do know, that the things for which we hope are unfailing realities; and if we endure to the end, the prize is ours. Human chronology has proved fallible—a frail foundation; but, thank God, upon this our hope is not based, but upon the infallible, immutable word of God, which foundation liveth and abideth for ever. Here, then, let us rest our tempest-tossed souls. On this repose with confidence unshaken, faith unwavering; for he is faithful who hath promised, and what he has promised he is able to, and will, perform. After patiently enduring, we shall obtain those promises, to the joy of our hearts. Those who have based their hopes upon chronological data, will relinquish it; but they whose hope has for its foundation the word of the Lord, will, as time progresses, continue steadfast, immovable, and always abounding in the work of God. Our blessed Savior, after enumerating the signs which were to precede his coming, says, "When ye see these things come to pass, then know that it is nigh, even at the doors." Prophetic history, as a general thing, is a matter of faith merely; but after the precursory signs of Christ's advent are seen, we may then know that just as literal, and with as much certainty, will be that event. We occupy this position to-day. The signs are in the past; and just as certain as the budding fig-tree betokens the approach of summer, so certain do the signs herald the coming of the Lord as nigh at hand.

Brethren and sisters, sleep not as do others. Let not time's onward march lull you into a state of fancied security, but be awake, wide awake; for never were we in greater danger of being overcome by apathy and indifference. We are on the "enchanted ground;" and if we watch a little longer, we shall enter the land of Beulah, where our sun will no more go down, neither the moon withdraw itself; for the Lord will be our everlasting light, and the days of our mourning will be ended. But let us not suppose that we shall inherit the promises, except we be the true seed of Abraham. If we be Christ's, then are we Abraham's seed, and heirs according to the promise. But how shall we know whether we be Christ's or not? "They that are Christ's have crucified the flesh, with the affections and lusts." Are we thus crucified? "The Spirit of God beareth witness with our spirit, that we are his children." Have we this tes-

timony? Here are two decisive tests by which we may know whether we are heirs of promise or not. "They which be of faith, the same are blessed with faithful Abraham." In these days of self-deception, let us beware that we be not ourselves deceived.

My heart has often been pained when I have attended Advent meetings, and looked around upon the assemblies, to witness that conformity to the fashions of this vain world which so extensively prevails among those who profess to be Christians. As I gaze upon the plumes, curls, artificial flowers, jewelry, &c., which decorate the ladies of professed Adventists, I ask myself the question, Is this in accordance with the teaching of Paul in his first epistle to Timothy?—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but [which becometh women professing godliness] with good works." Ah, but says one, I do not feel condemned for wearing these things. How many have thus replied to me, when spoken to on this subject. How many have I heard plead for their gold,—"Oh, I never felt the least condemned for wearing it," or, "It was the gift of a dear friend." But the word of the Lord most certainly is plain and explicit on this point, and that most clearly condemns these outward decorations, though we may not particularly see it in our own breasts. The ornament being the gift of a friend is no excuse. We can retain the gift without decorating our persons with it. But some have said to me, "I might just as well wear it, as keep it in possession! Not so, it fosters pride, and, beside, the Bible forbids it, and that should settle the question at once." "But I take no pride in it." If you did not, you would just as willingly lay it aside as wear it. My dear sisters, bear with me for speaking thus plainly upon this point. I say sisters, for you particularly I am now addressing, although these remarks will not be altogether inapplicable to some of the brethren: but you are the most guilty. "Be not conformed to this world; but be ye transformed, that ye may prove what is that good, and acceptable and perfect will of God." The lust of the eye, and the pride of life, are not of the Father, but are of the world. Let us show by our simple attire, that we are not of the world, but sojourners, as were our fathers, looking for a better country.

"Grace be with all them that love our Lord Jesus Christ in sincerity."

MARY D. WELLCOME.

Hallowell (Me.), Jan. 5th, 1848.

Letter from Bro. I. H. Shipman.

Dear Brethren scattered throughout England and Scotland:—The brethren living in America have been greatly comforted in hearing from you that live the other side of the great deep. "They that go down to the sea in ships, that do business in great waters," have brought cheering accounts from time to time of your steadfastness and love of the truth. It is just in us to respond to your kind and refreshing epistles. As we love Christ whom we have not seen, it becomes us to love all that have obtained like precious faith with us. And it is mete that we do all in our power to increase the bond of love already so strong between us, that we may be helpers of each other's joy. Our love for you has been much strengthened by the reports of Bro. Himes, Brown, and Hutchinson, who were "the messengers of the churches and the glory of Christ," and were sent with many prayers and tears, that the word of the Lord might be glorified among you. And we rejoice to hear from you, that their labor was not in vain. And while you have been blessed by their labors, we have also been stirred up and admonished by your letters. And especially do I feel admonished by the closing remarks of Bro. Beddome's letter to Bro. Himes and those that were associated with him in proclaiming the gospel of the Son of God, and feel thankful for this very timely warning. The brethren who have been moved by the word of the Lord to look for his Son from heaven, are generally steadfast in the faith; and although disappointed in the time, they feel the promise is sure, that in the events we cannot be mistaken, and that soon the Lord will create all things new, and the voice from the throne will be heard, saying, It is done. Until that is heard our course is onward. Our trials have only prepared us more fully for our work, by increasing our patience and charity. Since we have suffered together for the truth's sake, we hope to reign together with Christ, if we continue in the work of the Lord. We hope our brethren across the sea

will not soon be moved away from the hope of the gospel. The glad tidings preached to Abraham, and to the shepherds on Judah's plains, and sealed by the blood of the Son of God on Calvary, will soon be consummated on mount Zion. The glorious news of our coming King, which has sounded so sweetly, and with so much comfort to the saints, in cities and in the wilderness, will soon be realized, and all our labors and toils abundantly rewarded with everlasting life. When the sea and the earth give up their dead, the patriarchs, prophets, and martyrs, will come from your eastern clime and join with those from the West, and the ends of the earth will see the salvation of God, and its inhabitants sit down in the shadow of the tree of life. It becomes us who are looking for such things to be diligent, always abounding in the work of the Lord. If time continues, and our brethren visit you no more, our prayer is, that God may raise up strong men among you, who, with those already in the vineyard, may spread this glorious message among you, and greatly enlarge your borders, and increase your faith and hope.

From your brother waiting in hope,
I. H. SHIPMAN.

Liston (N. H.), Dec. 20th, 1847.

Letter from Bro. G. Needham.

Dear Bro. Himes:—There is a better state of feeling now, than I have seen since I came here. Our congregations are on a steady gain. Some part of the day the house is well filled, of late. Last evening it was so, and they listened with intense interest to an off-hand discourse from Isa. 11th,—"For the earth shall be full of the knowledge of the Lord as the waters cover the sea." But the barriers do not yet break, although one backslider has been reclaimed, and two others not as far gone—once Catholics, and late Baptists—have come fully into the faith.

I want, in all kindness and humility, to ask Bro. Reynolds if he thinks arrogant assumptions and dogmatic assertions are convincing? Or if we ("your opponents") will take them for the word of God? If he thinks we have no conscience, because we believe that "the dead know not anything," and that the wicked "shall be as though they had not been," I fear that he has judged "according to appearance," instead of "rendering righteous judgment." Perhaps had he more acquaintance with his brethren who believe thus, he would be convinced that they also love God, and his truth, and have reverence for the same, as well as others. I do beg of brethren, one and all, when discussing mooted questions, not to assume that their brethren are sinners, because they do not see as they do—nor deal in personalities. Doctrines are not incarnate things: why then attack the man who holds them? It seems to savor of that spirit which drove the stake and lighted the faggot. Those men who did thus seemed to think, that if the men who held the hated doctrines were destroyed, the doctrines themselves would be annihilated. But they found themselves mistaken. Doctrines, if true, will live, if their friends die. Let us, then, deal with truth and error, or what we esteem to be such.

In conclusion, I will add, I have been an interested and attentive reader of all the discussions of this question, on both sides, that I thought worth reading. My firm conclusion has been arrived at. I am, I believe, immovably settled. I ask any Advent brother, do you not look at all arguments against the second Advent as puerile! as against the plain teachings of God's word? Well, just so I look upon the question under consideration. I have canvassed it. My essays are before the world. When any man will show that they are false, it will be time enough to sneer. Until then it may be well enough to "let not arrogance proceed out of his mouth."

Had I time, I would be happy to discuss the question with any candid brother, as long as the world stands, or until both were satisfied. But I have to feed the flock under my immediate charge. May the Lord grant grace to do it to his acceptance! And when the great Shepherd shall come, may he find us all with a conscience void of offence toward God and man. And may we love as brethren, meet them as such, and be welcomed to the joys of our Lord!

Yours, waiting,
G. NEEDHAM.

Albany (N. Y.), Jan. 3d, 1847.

LETTER FROM BRO. H. LUNT, JR.
Dear Bro. Himes:—I am still receiving comfort, consolation, and encouragement through the two *Heralds*, as they come to me weekly and monthly; and as I have recently perused their pages, I have asked myself, whether I have done

what I could to support and encourage you in your arduous labor to comfort and strengthen those who have been begotten to a living hope, through the preaching of the gospel of the kingdom of God. Whether I have done all I ought to have done in time past, I cannot certainly say; but I think I can honestly say, that I have had more disposition than ability to help you, when I consider my obligation to live honestly, and provide for my family, and also to do all I could to sustain the Advent cause in this place. If I have erred in time past in not endeavoring to support those who were willing to bear the heat and burden of the day, I hope I may be forgiven. I now feel it a privilege to send you a mite, to be used by you as you judge best, either to cancel any past debts, or to be used for the further good of the cause. I think I never felt greater love for, and attachment to, those who have stood firmest and foremost in bringing out and maintaining truths, which are new and old, from the treasure—even the book of God, which is given us as a lamp to our feet, and a light to our path.

I praise the Lord for his sustaining grace which has been vouchsafed to you, in England as well as in America; on land and on the ocean; at home and abroad; in the city and in the country; and I pray that you may still try, by his grace, to feed the flock of God with the sincere milk of the word, and also have the promise verified to you which Jesus made to the disciples when he was about to leave them,—"Lo, I am with you always, even to the end of the world." The hope with which you, and those connected with you, are comforting the people of God, is one of which you have no reason to be ashamed. And my heart does rejoice, that those who have this hope in them endeavor to purify themselves, even as Christ is pure. I think I can say in truth, that this blessed hope for which we are looking (even to be made like Christ, and have the privilege of being in subjection to him in the kingdom of God, which is shortly to be established,) outweighs every earthly consideration, and leads me to ask myself daily, What manner of person ought I to be in all holy conversation and godliness, seeing I look for such things? I do praise the Lord that there are some who are willing to count themselves of no reputation, and do not even count their lives dear unto them, if they may but do the will of God, and make known his blessed truth.

This blessed gospel daily cheers and comforts my heart, and has most of the time for five years past. Previous to that time, though a professed Christian for seven years, I found no real consolation or peace. After our beloved Bro. Fitch presented the reasons for believing that the Lord would appear about 1843, I was led to examine myself, and found darkness within. But God did not leave me thus, but for Christ's sake, forgave my sins, and gave me the earnest of that inheritance for which I look,—that inheritance which the first Adam lost, but which Christ, the second Adam, will restore. I am looking for the time to come, when the great multitude who are now sleeping in the dust of the earth, and in the bottom of the ocean (for the sea shall give up its dead), shall come up, and with the living saints, be changed and fashioned like unto the most glorious body of their Savior, and caught up to meet the Lord in the air, and ascribe thanksgiving, and honor, dominion, and power unto him who sits upon the throne, and to the Lamb, for ever. My heart says, Let this day come quickly.

There are yet a good number in this place who are striving together for the faith of the gospel, believing it to be the true grace of God.—And though some have troubled us, yet we hope soon to be delivered from wicked and unreasonable men; for all men have not faith. We have recently enjoyed the privilege of hearing Bro. J. Pearson, jr., preach the word, and feel that he is a workman that needeth not to be ashamed, rightly dividing the word, and giving to each a portion in due season.

Newburyport (Mass.), Dec. 1st, 1847.

LETTER FROM BRO. J. LENFEST.

[It will be seen by the following letter, that Bro. Lenfest is giving the light in Halifax. By a more recent note, we find he does not intend to remain long, but will visit other places.]

Dear Bro. Himes:—More than one month has now elapsed since I left Boston, and perhaps it may be expected that I should now give an account of myself, and of the manner in which my time has been improved. This I will endeavor to do in a few words.

We arrived here after a very short and pleasant passage of three days and a half, and just in time to escape a severe gale of wind which commenced the next day, and which, had we encountered it on the coast, might have proved ruinous in its consequences to us. The next morning (Sunday) I walked out with a friend to meeting (which, by the way, is very fashionable, especially in the morning). On our way we noticed a large company of soldiers marching to church, preceded by a band of music, and flanked on either side by a long crowd of men and boys. Each soldier had his uniform and belt, with a weapon of death attached, which a few Sabbaths hence, perhaps, may be employed to force upon the poor Chinese, or some other heathen nation,

a noxious drug, to which they may be averse. But still, "Her Most Gracious Majesty" deems it necessary that they should hear the gospel, and therefore obliges them to attend some religious meeting on each Sabbath day. As to the good that will result from this system, I am not quite certain; but I am reminded of the answer a poor soldier once gave me, on inquiring if they had meetings there? His answer was, "No; nor don't want any." I inquired why. "Why?" said he, "what is the use of preaching to us to-day, and to-morrow send us out to kill our fellow men?"

There are quite a number here who believe that the coming of the Just One draweth nigh; and there is at this time very much of a spirit of inquiry among all classes. The Advent books and papers are being scattered among the people, and I trust the seed sown may spring up and bear fruit to the glory of God. For various reasons, it seemed best that a little sheet should be published, explanatory of what Adventists believe, and containing some of the reasons why we believe. I have therefore just published a little sheet entitled "End of the Age," which I propose to send to different parts of the country by vessels, stage-coaches, farm wagons, and by mail, and by these means spread light on the subject of the coming kingdom, and inform the people where they may obtain books, &c. Messrs. Buckitt & Lee have kindly offered their shop as a depot for our publications, and will faithfully attend to all matters connected therewith. All letters and packages intended for me, should be directed to their care, corner of Duke and Barington streets, opposite the P.O., Halifax, N. S. Halifax (N. S.), Dec. 13th, 1847.

LETTER FROM BRO. A. CLAPP.

Dear Bro. Himes:—The saints of God, and angels too, will always rejoice over the conversion of souls. This is what the faithful servants of God labor for; and those that turn many to righteousness shall shine as stars in the firmament in the kingdom of God for ever. What encouragement, then, the ministers of Christ have to labor, with fervency of spirit, to win souls.

We are permitted to hear from week to week that a few are converted to Christ, under the faithful labors of some. We should rejoice more abundantly if there were a larger number weekly and daily converted,—plucked as brands from the burning.

Our meetings here continue to be interesting and well attended. Our place of worship is full every Sabbath with attentive hearers. The Lord has added unto us of late some valuable members, who are now looking for the speedy coming of Christ. One of the number is a member of one of the Baptist churches in this city. She remarked in one of our meetings, with tears in her eyes, and her soul filled with unspeakable joy and glory, that four weeks ago she could not have been hired to come to this place of meeting. She had always refused to read all papers and books relative to the coming of Christ, and would refuse to read those chapters in the Bible which spoke of the subject, and did not like to hear anything said about it. I thought she told the experience of thousands of other professors of religion. But she continued to express how happy she now was, and what a blessing her soul had received. There were many, she said, who would deprive her of this enjoyment, and are praying for her to give up what they term a delusion. While hearing her relate her happy experience, I was led to remember the rich blessing Bro. F. G. Brown received when he first embraced these glorious truths. We see that God is yet blessing his cast out people, and that the preaching of the Advent is yet of God. How little do the people know of our faith and enjoyment,—our hope, and eternal home in a literal kingdom, on a renovated earth in the midst of the paradise of God, where will be no pain and suffering, but where we shall enjoy eternal rest.

Hartford (Cl.), Dec. 22d, 1847.

Bro. T. O. SMITH writes from Stafford (Cl.), Dec. 15th, 1847:—

Dear Bro. Himes:—I pray that the good Lord may continue to sustain and bless you in the midst of your multifarious duties and difficulties. In your trials you may know that you have steadfast and tried friends, those who approve of your course in conducting the "Herald." Strive, brother, to be always right in the sight of God, and he will take care of all consequences. Strive not to please man,—tell the truth plainly, affectionately, in the fear of God. Let false brethren call, misrepresent, and strive to injure you.—All things shall work together for good to those that love the Lord. I believe, my brother, that you are of that number. Go on and spread abroad the glorious Advent doctrine, and God will bless his own truth to the comfort of his own children scattered abroad, and to the gathering in of the gleanings of the harvest. But why, I would ask, is there so much fault-finding, and questions that gender strife? Plainly because there is a great falling away from that love that was manifested in 1844, to a cold and formal discharge of duties, and restraining prayer before God. Go into any of our Advent meetings before services com-

mence, and what will you see and hear? Those who come in engage, as formerly, in feeling, fervent prayer,—prayer that burns with love and holy zeal, and exhorting one another, and so much the more as the day approaches? No; we shall not see or hear any such thing; but persons in groups of five or six, wrangling about some unimportant matter, such as whether the seventh day ought to be kept as the Sabbath, or the first day,—whether the dead are unconscious, and the wicked annihilated, or talking of matters and things in general and indifferently, and saying they want a religion of principle, and not of feeling. Can such a thing be as possessing the religion of Christ and have no feeling? I tell you, it was when there was feeling that there was action,—there was love to all the brethren.—Minor differences did not produce hard feelings.

Bro. LEVI H. COLE writes from Carmel (N. Y.), Dec. 20th, 1847:—

Dear Bro. Himes:—I would just say that the people of Carmel were highly entertained with the unexpected discourse from you in the Court-house, and manifest a great desire to hear you again on the same subject. The meetings were continued by Bro. Jones and Fassett with unabating interest to the close; the people appeared unwilling for the meetings to close. What the fruits will be I know not. I wish it might be the will of Providence for your steps to be turned this way again. But I hope that true wisdom, and a just sense of your duty to God and to your fellow men, may dictate you in all your future movements, until you rest from your labors.

Yours, waiting for the kingdom.

Bro. R. W. MIDDLEBURY writes from Caroline (N. Y.), Dec. 5th, 1847:—

Dear Bro. Himes:—I am yet one of like precious faith with the apostle Peter, who exhorts us to add to our faith eight particular graces (after having escaped the corruptions of this world through lust), and thereby make our calling and election sure, that an entrance may be administered abundantly unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Yes, dear brethren, I feel more and more a desire to be diligent in the things pertaining to the kingdom for which we look soon to come, when he who is our life shall appear, to reward us all according to the deeds done in the body, which reward will be a crown of life, if we continue in the faith with the beloved Paul, who said that when these corruptible bodies should put on incorruption, then we should appear with Christ in glory. * * * The prospect here is favorable to the cause, though my family and myself are alone. Many, however, like the noble Bereans, are searching the Scriptures, to see if these things are so. Some are asleep who took their lamps in '43 and '44, and need waking up. Cannot some one visit us?

Bro. JOHN TUCKER writes from Lancaster (Pa.), Jan. 5th, 1848:—

I am truly sorry that so many of the brethren are disposed to make so much of the question concerning the state of the dead, &c., as to suffer it to part very friends. When will brethren learn wisdom? I must and do repudiate such things. As it respects the course you have pursued, I think it is the just and right one; only do not forget your motto, viz., "hard arguments and soft words." I would say, Go on, dear brother, and the God of Israel be with you until the crowning day. Bro. Hale paid a visit to this place, and truly it was a refreshing time to me; and I have reason to believe that it was not altogether lost upon others. I would second Bro. Watkins' suggestion in regard to Bro. Hale's lectures on the 13th and 14th chapters of Revelations, being published. May the Lord be with and sustain you, in the sincere prayer of your unworthy brother, in the patient waiting for the King.

Bro. CALER MARSHALL writes from Northumberland, Dec. 25th, 1847:—

My family consists of a wife and nine children. Twenty-four years ago I built a log-house in the woods. Not belonging to a school district, it was necessary we should teach our children at home. Accordingly, we endeavored to rear them up in the fear of the Lord, and our prayers have been answered, for which I have reason to bless the Lord. Those of our children who are grown up we trust are patterns of piety.

I rejoice with joy unspeakable, that the truth you advocate in the "Herald" has come to this log-house. O that you could be here on an evening when we receive the paper, and witness the interest that is manifested in its contents, as one after another reads it through. We have not of this world's goods to prevent us from laying up treasure in heaven; we are at times all but destitute of the comforts of life, which generally, no doubt, proves a blessing, as it puts us in mind of the promised inheritance. I think you have been raised up in these last times to advocate the truth as it is in our blessed Savior. I pray that the God of all grace will put it in the hearts of his people to support you in doing this great good to the children of men; for in my view it is the greatest blessing that has taken place in this world since the time of the apostles. That the

God of all good may continue to direct and support you in this best of causes, is the prayer of your friend and brother in the Lord.

Sister SARAH WILLIAMS writes from Pittsfield (N. H.), Jan. 1st, 1848:—

I feel a great desire to hear the word of life preached by my own brethren; and I do hope, that if any should pass this way, they will give us a call, that we may hear the truth from them. You are at such a distance from me, that I can do but little for the blessed cause, though we are able. I am firm in the belief of the doctrine of the speedy coming of Christ my Redeemer; and I have never felt the least variation, or shadow of turning, to any other way, since I espoused the cause, for which I thank the Lord. Brethren, pray for me, that I may continue steadfast in the cause, and grow in grace, and in the knowledge of my blessed Savior, until he comes.

Bro. ARJAH HUELL writes from Waltham, Dec. 23rd, 1847:—

I have no trouble with brethren that cannot see in every respect as I do; and I would say to the brethren scattered abroad, Let us cultivate a spirit of forgiveness and love, and pray one for another, that we may be healed. And let us also do all that we can to sustain and encourage our brethren in the field, both by our prayers and our property. We are not a very rich people here, but we have a glorious prospect ahead if we are Christ's, Abraham's seed, and heirs according to the promise.

A brother writes from Evansville, Ind., Dec. 22: "We are at this moment in great distress by the freshet in the Ohio river. The loss sustained by the farming community is immense, and I fear the mercantile community will feel their loss very severely, inasmuch as the farmers will not be able to pay the merchants."

OBITUARY.

DIED in this city, of consumption, the 12th of Dec., 1847, Mr. NATHANIEL BILLINGS, jr., eldest son of Elder N. Billings, aged 31 years, leaving a wife and one child, together with father, family, and friends, to mourn his loss. Interesting and intelligent, (yet unassuming) in early life, he secured the affections of those who knew him; but death has torn him from their embrace, and sent him away. For nearly a year his death had been declining, and much of the time he was unable to attend to business. Medical aid was obtained, but his complaint was unyielding; and his friends became alarmed as they watched the progress of his disease. A few days before his death, he was told by his physician that he could not recover; at the same time spoke to him freely upon the concerns of the soul. His father shortly after calling upon him (as was his custom several times in the day), found him anxious for instruction, and wished him to read to him the Scriptures of the New Testament, which he did, accompanying his readings with remarks upon the great doctrines of the gospel, and the plan of salvation, as taught in the Scriptures, to which he listened with great interest, at the same time desiring his father to pray with him. The Saturday afternoon before his death, he was taken with a distressing season of faintness and loss of breath; but from these he recovered for a time, but they soon returned, and continued, at intervals, during the night. He bore his sufferings with great patience till morning, when it became very apparent that he was drawing near to his end. The physician, and some of the members of the family, were summoned, when the plan of salvation was again presented to him for the last time, with the power and willingness of Christ to save unto the utmost all who come unto God through him. After a season of prayer, his father became extremely anxious to know if he had understood what had been said. Summoning all his dying energies, he gave utterance to a few sentences, adding these words emphatically (though with a tongue palsied in death) "I do understand what my father has been saying to me." He then stated that he felt inclined to sleep; immediately his bed was prepared, and he was placed upon it; after which he gasped a few times, gave a death groan, and expired.

When the vale of death appears,
Faint and cold this mortal clay,
Kind forerunner, soothe my fears,
Light me through the darkness way!
Break the shadows, break the shadows,
Usher in eternal day.

Dear Bro. Himes:—Since you was here, my poor afflicted companion, Mrs. LUCY PERHAM, 41 years of age, has fallen asleep. She was a poor sufferer for a few weeks before she died—was often heard in earnest prayer to God, and seemed to have strong faith of soon seeing Jesus in the new earth. She was often heard to say, Blessed Jesus! O, blessed Jesus! how good the Lord is! We had two good physicians with her, to try to save her life, that was so valuable to her family of little children; but it was all in vain. Her death was in the morning of the 30th of December, 1847.

BEXAN PERHAM.
North Sunderland, Dec. 31st, 1847.

Western Tour.

Sixty-two persons, of eighty years and upwards, in this city during the past year.

Bro. D. Campbell informs us, that he failed to attend his last appointments, on account of the lameness of his horse.

WEST INDIA MISSION.
The Church at 88 Sixth Avenue, N. Y.

BOOKS FOR SALE.

☞ We have annexed to each acknowledgment number to which it pays. Where the volume on mentioned, the whole volume is paid for.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 26.

BOSTON, SATURDAY, JANUARY 29, 1848.

WHOLE No. 562.

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Post-office address, should be distinctly given when
money is forwarded.

Self-Examination.

If now the Archangel's trump should sound,
To wake the nations under ground,
Am I prepared my God to meet,—
At his right hand to take my seat?

Should I ascend to his right hand,
Or be to hell forever damned?—
Would angels my companions be,
Or fiends, to all eternity?

Would "Come, ye blessed," cheer my heart,
Or should I hear the word, "Depart"?—
Would this vile body glorious rise,
Or feel the death that never dies?

O, great exchange!—momentous thought!
'Tis to my soul with interest fraught,
To know that I've a lawful claim
Within the New Jerusalem!

Be this alone my constant care,
The blest inheritance to share!
Let me but know my sins forgiven,—
A blissful antepast of heaven. M. L. DURAND.

Avoid Extremes.

A comprehensive character is the only really great character possible among men. And, being that which holds the fullest agreement and sympathy with God, it is one, we are persuaded, that is specially valued and cherished by him. One man abhors all prejudice, testifies against it night and day, places all his guards on the side opposite, and as judgments of some kind are the necessary condition of all judgments, it results, of course, that he falls into an error quite as harmful and more weak, ceasing to have any fixed opinion, or to hold manfully any truth whatever. Another, seeing no evil but in a change of opinions, holds his opinions by his will, and not by his understanding. And as no truth can penetrate the will, he becomes a stupid and obstinate bigot—standing for truth itself, as if it were no better than falsehood.

There is a class of Christians who specially abhor a scrupulous religion. It is uncomfortable, it wears a superstitious look, and therefore they are moved to assert their dignity by venturing out, occasionally, on acts or exhibitions that are plainly sinful. And then when they return to their duty (which they are quite certain finally to omit) they consent to obey God, not because of the principle, but because of the importance of the occasion! In expelling all scruples, they have made an exile of their consciences. A man at the other extreme will have it for his religion to be exact in all the items of discipline, and will become so conscientious about mint, anise, and cummin, that no conscience will be left for judgment, or mercy, or even for honesty.

Some persons are all for charity, meaning by the term a spirit of allowance towards the faults and crimes of others. Christ, they say, commands us not to

judge; but they do not observe that there are things which we can see without judging, and which, as they display their own iniquity, ought to be condemned in the severest terms of reprobation. Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many. Opposite to such, we have a tribe of censorious Christians, who require us to be bold against sin, who put the harshest constructions on all conduct, scorching and denouncing as surely as they speak. If they could not find some sin to denounce, they would begin to have a poor opinion of their own piety. These could not even understand the Savior when he says, "Neither do I condemn thee."

There is a class of disciples who especially love prudence. It is the cardinal virtue. They dread, of course, all manifestations of feeling, which is the same as to say that they live in the absence of feeling; for our feelings are the welling up of the soul's waters, the kindling of its fires when no jealousy is awake to suppress them. If they are watched, they retreat to their cell—joy, love, hope, pity, fear—a silent, timorous brood, that dare not move. The prudential man becomes thus a man of ice; or, since the soul is borne up and away to God only on the wings of feeling, sinks into a state of dull negation. Then we have another class who detest the trammels of prudence, and are never in their element, save when they are rioting in emotion. But as the capacity of feeling is limited, it comes to pass in a few days that what they had is wholly burnt to a cinder.—Then, as they have a side of capacity for bad feeling still left, new signs will begin to appear. As the raptures abate and the high symptoms droop, a kind of despair begins to lower, a faint chiding also is heard, then a loud rail, then bitter deprecations, and possibly imprecations too; charges levelled at individuals, arrows are shot at the mark, and the volcanic eruptions thrown up at the sky, are proofs visible and audible of the fierce and devilish heat that rages within. This is fanaticism, a malicious piety, kindling its wrath by prayer and holy rites.

There are other classes of extremes affecting the character, which are more speculative in their nature. What endless war have we between the school of reason and the school of faith. But the truly enlarged disciple will somehow manage to comprehend both, considering it to be the highest reason to believe, and the highest faith to reason. One man places virtue in action, another in feeling. Possibly it is in a moral standing of the soul, to which it ascends between both—action inspired by feeling, feeling realized by action—thus in the moral liberty of the whole man. One class consider Christian piety to be a Godward and devotional habit. Another class are equally sure that God is pleased with us when we do our duties to our fellow men. Thus we have pietism or quietism on one side, and philanthropy on the other. But the

comprehensive word commands us to do justly, to love mercy, and to walk humbly before God—to love God, and through him love our brother; to love our brother and to see therein that we love God. Some are justified by faith, some by works. But as faith without works is dead, and works without faith are equally so, there are some who prefer to show their faith by their works, and quicken their works by faith, and thus to be alive in both. There is also a school of legalists, and a school of spiritualists. The former live without liberty, the latter without law. But the true Christian soul is free in the law; for it is the art of love to hold a soul under discipline, and beguile it still of all sense of constraint. Some resolve all duty into self-interest. Others are equally sure that self-interest is criminal. Possibly self-interest may offer motives, that will bring the soul up unto God, and prepare it to such thoughts that it will freely love God and duty for their own sake, and thus go above self-interest. So one person is for experiences, another for habits; one for sentiments, another for principles. But God is comprehensive, working all in all—only by diverse operations. A large body of Christians insist on a perfectly uniform exercise in religion. Another body are for new scenes and high demonstrations. But God, consulting both for uniformity and diversity, prefers to bring us on towards one by means of the other.

So in all the possible views or aspects of Christian character, you will come nearest to what is great and Christ-like, if you seek to unite whatever repugnant extremes are before you—to be modest, and yet bold; conciliatory, and yet inflexible; patient in suffering, sharp in rebuke; deferential to all men, independent of all; charitable towards the erring, severe against the error; at once gentle and rigid, catholic and exclusive, all things to all men, and one thing only to yourself. The more numerous and repugnant the extremes of character (excepting those which are sinful) you are able to unite in one comprehensive and harmonious whole, the more finished and complete your character will be.

New Englander.

Present State of Switzerland.

(From the New York "Evangelist.")

Mr. Editor:—A few weeks ago, I undertook to give your readers an account of the origin of the troubles which are now agitating Switzerland, and of the civil war which was then imminent. The events which have since occurred have confirmed, to the letter, the statements which I made in that communication. By this time, it is pretty well understood both in Europe and in this country, that the struggle has not been between Protestantism and Romanism, but rather between Radicalism and Infidelity on the one hand, and Aristocracy and Religion on the other. It has been owing to a

movement which has long been going on in Switzerland, to subvert all existing government wherever it was in the hands of the more powerful classes, (whatever the cause of their power,) and of everything that might have any influence in sustaining them, be it the order of Jesuits, or an evangelical Protestant ministry.

That the contest has not been one between Protestantism and Romanism, we have the best proof in the world, in the fact that the general and many of the officers in the army of the Sonderbund, or League of the Seven Roman Catholic Cantons, are Protestant—at least in name! It is also a fact that a great many of the Protestant inhabitants of the Protestant cantons have sympathized with the Roman Catholic cantons, believing them to be more in the right than the Diet. The truth is, the latter body had no right whatever to require the expulsion of the Jesuits from the Canton of Lucerne. The evangelical Protestants of distinction all took that ground, as I stated in a former communication. They said, and truly, that if the Diet has the right to interfere in the religious affairs of a canton, and order the expulsion of the Jesuits, they may interfere to put down a Protestant sect, which may happen to be unpopular with the masses. They may, indeed, look with great anxiety upon such violations of the Constitution of the country; for who knows but what their turn may come next. Much as the Radicals of Switzerland hate the Jesuits, I think that they hate, or will before long, the evangelical portion of the Protestants—the *Momiers*, or Methodists—as they call them, still more.

The last steamer brought us the intelligence that the troops of the Diet had triumphed, and with the greatest ease, apparently, everywhere over the Sonderbund. Fribourg, Lucerne, and all the other places of importance had submitted, almost without the slightest effort at resistance. The troops of the Diet, in the course of two or three weeks seem to have overrun all the seven cantons of the Sonderbund—Lucerne, Fribourg, Uri, Schwytz, Unterwalden, Zug, and Valais.

When the natural strength of these cantons, especially those of Schwytz, Uri, and Unterwalden, is considered—the cantons in which liberty was first established in the fourteenth century, and which resisted so successfully all the efforts of Austria—we may well be surprised that the Diet met with so little difficulty. But the key to the mystery of the matter is to be found in the fact, that there is a vast Radical party in those very cantons, who secretly did all they could to thwart the efforts of the Sonderbund, and who heartily rejoiced at its overthrow.

So Switzerland is to be henceforth entirely rid of the Jesuits. On every account we cannot but rejoice at this, although we could have wished that their expulsion had been brought about by constitutional means. The great Jesuit College at the city of Fribourg, where hun-

dreds of French youth were receiving instruction in the doctrines of Liguori, whose principles in philosophy are subversive of the very foundations of morality, has been abolished? Henceforward those infatuated Frenchmen who desire to have their sons educated at a Jesuit institution—not having one in Switzerland, or in their own country, will be under the necessity of sending them to Belgium,* or Italy. The present Pope has not yet had the courage to come out against the Order of the Jesuits. But I think he will be compelled, by the public sentiment of his own dominions, if not of all Italy, to do so before long. Indeed, I think the day is not far distant, when that most corrupt and most dangerous of all the orders of Rome will be again suppressed, and that by a bull of the Pope, throughout the entire world. There is too much light, or there soon will be, even in the darkest portions of Christendom, to tolerate such a nefarious institution. Pius IX. ought to get clear of these Janizaries as quickly as possible, if he is going to get the old ship Rome into proper trim, and well under way again. In fact, he must have an entirely new crew, if he is going to do all that he hopes to accomplish with that rickety vessel.

It was my intention to say something about the deplorable state of things in the Canton de Vaud, and the prospects of evangelical religion, not only in that Canton, but in the entire of Switzerland, under the recently-commenced reign of Radicalism and Infidelity, but I must postpone these things till another opportunity.

Yours, very truly,

R. BAIRD.

New York, Jan 10th, 1848.

Vermont Perfectionists.

The Newbury "Christian Messenger," speaking of the principles and developments of this fanatical community, located at Putney, a short distance below Windsor, says:—

"Mr. Noyes has taken the strange and unwarrantable position that the moral law is abolished, and that he and his followers are governed and guided by direct inspiration and revelation, as were the inspired apostles. They claim to be the true church, and pretend that they have all the miraculous gifts of the apostolic age. They repudiate the Sabbath, and indulge in common amusements to any desirable extent.

"Some years since, Mr. Noyes made war upon the marriage institution, and advanced sentiments of a most licentious tendency, which he has never retracted, but has repeatedly re-affirmed. He contends that in a holy community, such as they claim to be, the marriage covenant is null and void.

"From recent developments the civil authorities deemed it their duty to institute a legal process against Mr. Noyes, and he was accordingly arrested and placed under heavy bonds for his appearance at the next term of the County Court for Windham County, but has since left, and is supposed to be in the city of Boston. It appears that he has been guilty of crimes of a most aggravated character—too shocking to be related.

"For several months past a number of families have resided together in a large dwelling, with Mr. Noyes at their head. The recent disclosures have placed them before the public in no very enviable position; and the same odium is now attached to them that there is to a house of ill-fame. All who adhere to their doctrines, and remain among them, are now looked upon by a virtuous community as immoral characters; and no person who

wishes to maintain a respectable standing in society will hereafter be identified with them. The course which they have pursued for some time past has been well calculated to deceive, seduce, and ruin the young and unsuspecting; but we are happy to say, the victims of their rapacity have not been very numerous; and the spell is now broken, and some have escaped, like the bird from the snare of the fowler, or the fascination of the wily serpent. They have heretofore numbered only about forty, and that number has of late been very materially diminished; some have withdrawn; others have left town, and a mere remnant remains.

"Mr. Noyes and his followers have made the highest pretensions to moral purity, and have boldly assumed that they could not sin, while it appears that they have practised the grossest iniquities under the garb of superior sanctity. They have exerted an influence as fatal to the morals of this community as the deadly miasma is to man's physical constitution; and under such a state of things the people have become incensed to a high degree, and have arisen en masse to correct the evil and ask for redress of grievances."

My Savior.

BY JOHN EAST, M. A.

HEAD.

MY SAVIOR is "the HEAD over all things to the church, which is his body, the fulness of him that filleth all in all." (Luke 4:16; 1 Cor. 11:3; Col. 1:18; 2:10-19.) The head is the fountain of authority and influence. Such is my Savior to me. Such is he to his whole church. He repeatedly bears this name. Nay, he is not only the head of his church, but "the head over all things" for the benefit of his church. What a field of contemplation and admiring love does this fact open before my soul! Am I a living member of his church? Then am I a part of his body, into which he is constantly pouring life, strength, enjoyment. These emanate from the head in the animal frame to all its parts; and any of these parts, in a state of separation, cease to partake of them. My spiritual life, sensations, strength, joys, are the same in nature, though they may differ in degree, with those of my Redeemer himself.

There exists an intimate sympathy and affection between the head and the members. Touch, or even breathe upon the minutest of these, and the head instantaneously perceives it. Saul of Tarsus went forth "breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9.) It was immediately felt by their Head in heaven, who accused the young zealot of persecuting him. Let "a cup of cold water" be given—let the smallest acts of kindness be done to the least of Christ's little ones—he receives it as done to himself, and will so acknowledge it in the last day. He loves his body, the church, and exercises the most tender care over it, numbering every hair; and whoso toucheth that body, "toucheth the apple of his eye." (Zech. 2:8.)

As the body is not complete without the head, so neither is the head complete without the body. In our divine Head, all the members are complete, (Col. 2:10) each possessing in him and deriving from him all they want. How inexcusable am I, if I even "seem to come short"! How great is the dishonor I bring upon my Savior, by exhibiting to the world a deficiency of Christian graces! O Lord, help me to draw more largely, even abundantly, from thee, that thou mayest be more fully glorified in me; while I seek satisfaction only in thy being "made of God unto me wisdom and righteousness, and sanctification, and redemption." (1

Cor. 1:30.) But my soul is filled with wonder at perceiving that the body, with all its minutest members, is essential to the completion of the head. The church is my Savior's fulness. If I—"less than the least of all saints," yet holding on to him by faith—were to perish, the Lord Jesus would suffer loss. He would have one vessel the less, into which to pour the riches of his grace. The Head of the church being safe and in glory, the body, in all its fulness and entirety, must follow. He, presiding over all things, not merely as God, but as the divine Mediator, will make all things subservient to the interests, happiness, and final salvation of his people.

Secret Faults.

"Cleanse thou me from secret faults."

Although secret faults have not that contaminating influence on society at large, which can be traced to open and more flagrant offences, their effect on individual character is inexpressibly injurious. Indulgence even in forbidden thought is sin, and it is perhaps, in many cases, only through fear of enlightened public opinion that the emotions of the heart are restrained from acts of glaring profligacy. Secret faults may make such gradual encroachments upon the better principles of those who indulge them, that almost imperceptibly, they acquire a strength which overleaps every intervening barrier, and most flagrant acts of transgression are committed without fear or compunction. The heart, naturally inclined to sin, needs constant checks upon its depraved tendencies; and it is only by severe conflicts, assisted by the influences of God's Spirit, that the outbreaks of a sinful nature can be at all restrained. Most pious as well as philosophical was the estimate which the Psalmist had formed of the power of secret faults over his own partially sanctified heart. He asks to be cleansed from them, thereby, humbly confessing their polluting influence. He also said, "I have vain thoughts." Here again is brought to view the power of unseen, yet corrupting sin. Like consuming fires are those secret offences, which are so little heeded by the great majority of mankind. If virtuous thoughts were encouraged, and all the appliances of the gospel put in requisition, with a view to crush rising sin, secret faults would become hateful, and the heart would be taught to love and cherish emotions of a sanctifying tendency. Sin may be secret, and yet highly pernicious within the limits to which it may be confined.

The plague spot, though scarcely perceptible at first, may increase in size and virulence, until the entire system is brought under its fatal power. A mean hypocrisy is sometimes connected with secret sins, when they are allowed to retain undisputed sway within the human breast. There are those who pass in society as more than ordinarily virtuous, in whose lascivious eye a keen observer would detect the index of hidden pollution, not acted out because selfish interests may depend on keeping up the appearance of morality. This restraint upon the outbursts of guilty passion attests, in no equivocal manner, the silent, yet powerful control which the gospel exerts over the conduct of the unsanctified. Let this salutary restraint which results from the prevalence of gospel principles, and a wise appreciation of their value to the temporal interests of society, be removed—let its hold upon the public mind become weakened, and many a heart, around which the flames of lust are burning, would unbolt its heated doors, and the world would be changed to one vast scene of unbridled licentiousness. But on the contrary, what a blissful world would this become, if all who inhabit it

should be led to exclaim, with the Psalmist, "Cleanse thou me from secret faults."

The Effective Preacher.

The effective preacher is a man of extensive knowledge, not a novice. He has clear and comprehensive views of truth. His mind is filled with illustrations. He is a man of deep experience; his heart is pervaded with the spirit and power of truth. He is a man of benevolence; his soul is filled with intense desires to achieve, by its instrumentality, those grand purposes of love, for which the truth was given. He is a man of logic and of feeling; he can prove his points and press them. He is a man of simplicity, who aims to be understood; a man of intention, who means to be felt. He clothes his message in garments of light, imbues it with the energies of emotion, adjusts it to the sensibilities; points and pours it into the drowsy chambers of the conscience. He is a man of taste; he can soar if he pleases; if he pleases, he can write and speak with winning beauty and a chastened elegance. He is a man of boldness; and is not afraid, in distinctness and strength to utter the whole truth—all doctrine—all duty, whoever may hear or whoever may forbear. He is a man of independence; his rules are his own, gathered from all proper sources, and incorporated with his habits of thought and feeling.—He speaks in his own way, from the impulse of his own spirit, and in accordance with his own consciousness and good sense. He speaks not so much for beauty, as for effect. He likes beauty very well, but strength, impression, effect, more. We cannot but approve of his sentiments and course. If he is moving in power, and doing the work of God on the souls of men, we can forgive him, even in the rush of emotion, he chance to fall upon a figure or word at which Quintillian would frown. If he has strength to lift up and move away mountains of difficulty, and to shiver rocks of obduracy, we will not insist upon his doing the work with absolute smoothness. Let him by all means do the work. The highest exertions of power are sometimes inconsistent with an exact and perfect finish. The sublime and resistless agents of nature are not accustomed to do things very precisely. The lightning does not stop to polish its shafts in its rending, scorching tract.

Prof. Shephard.

History of the Fourth Universal Monarchy.

No. VII.

The divisions of Christianity suspended the ruin of Paganism, and the holy war against the infidels was less vigorously prosecuted by princes and bishops, who were more immediately alarmed by the guilt and danger of domestic rebellion. The extinction of idolatry might have been justified by the established principles of intolerance; but the hostile sects which alternately reigned in the Imperial Court, were mutually apprehensive of alienating and, perhaps, exasperating, the minds of a powerful, though declining faction. Every motive of authority and fashion, of interest and reason, now militated on the side of Christianity; but two or three generations elapsed, before their victorious influence was universally felt. The religion which had so long and so lately been established in the Roman empire, was still revered by numerous people, less attached indeed to speculative opinion, than to ancient custom. The honors of the state and army were indifferently bestowed on all the subjects of Constantine and Constantius; and a considerable portion of knowledge, and wealth, and valor, was still engaged in the service of Polytheism: and their hopes were revived by the well-grounded confidence, the pre-

* The greatest Jesuit University in the world is that of Louvain, in Belgium.

sumptive heir of the empire (Julian), a young and valiant hero, had secretly embraced the religion of his ancestors." Julian succeeds to the imperial purple, A. D. 360. He had been reared a Christian; while acquiring his education in Greece, he became devoted to the heathen gods. On his accession to the imperial dignity, he proclaimed universal toleration; but professed himself a patron of all the gods. Julian was said to be a lover of three hundred thousand gods, but a traitor to the one God. The great work of Julian's sanctification was performed by the Elusinian pontiff. From that moment he consecrated his life to the service of the gods. He is called the imperial missionary of paganism. The pagans looked for a persecution: yet he extended to all the subjects of the Roman empire equal toleration. He assumed the title of supreme pontiff.—The choicest birds and one hundred oxen were sacrificed at a time by him to the gods. Under his reign, the Christians suffered much, and feared still more.

Jovian began to reign A. D. 363, and wore the purple about eight months. Under his reign, Paganism again sank in the dust, and Christianity was legally established. During the reign of Valens in the West, and Valentinian in the East, the whole empire became one continued theatre of war. Persecutions by Arians and pagans took place under the government of these emperors. Valentinian was succeeded by Gratian, his son, A. D. 375. He was the first Christian who refused the title of sovereign pontiff of paganism. He was succeeded in the Greek empire by Theodosius the Great—who soon had the control of the entire Roman empire. He overthrew the Arian heresy, and favored the Catholic religion. He was the first emperor baptized in the true faith of the Trinity. The theory of persecution was established under the reign of Theodosius. One of the most remarkable events recorded in history took place under the reign of this monarch.—THE EXTINCTION OF PAGANISM THROUGHOUT THE ROMAN DOMINION. Gibbon thus describes it: "The ruin of paganism in the reign of Theodosius, is, perhaps, the only example of the total extirpation of any ancient and popular superstition; and may, therefore, deserve to be considered as a singular event in the history of the human mind. Up to his reign, paganism was the religion of the Senate. The hall, or temple, in which they assembled, was adorned by the statue and altar of victory: a majestic female, standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the empire and of the emperor; and a solemn offering of wine and incense was the ordinary prelude of their public deliberations. The removal of this ancient monument was the only injury which Constantius had offered to the superstition of the Romans. The altar of victory was again restored by Julian, tolerated by Valentinian, and once more banished from the Senate by the zeal of Gratian. But the emperor still spared the statues of the gods which were exposed to the public veneration: *four hundred and twenty-four temples* still remained to satisfy the devotion of the people: and in every quarter of Rome, the delicacy of the Christians was offended by the fumes of idolatrous sacrifice. The pagans petitioned for the restitution of the altar of victory, but they failed of success, and the gods of antiquity were dragged in triumph at the chariot wheels of Theodosius. In a full meeting of the Senate, the emperor proposed, according to the forms of the republic, the important question, whether the WORSHIP OF JUPITER, OR THAT OF CHRIST, SHOULD BE

THE RELIGION OF THE ROMANS? On a regular division of the Senate, Jupiter was condemned and degraded by a very large majority. Nearly all the noble families, viz.: the Bassi, the Paullisti, the Gracchi, embraced the Christian religion. And the LUMINARIES OF THE WORLD, THE VENERABLE ASSEMBLY OF CATOS, WERE IMPATIENT TO STRIP THEMSELVES OF THEIR PONTIFICAL GARMENT; TO CAST THE SKIN OF THE OLD SERPENT, TO ASSUME THE SNOWY ROBES OF BAPTISMAL INNOCENCE," and to humble the pride of the consular faces before the tombs of the martyrs.

We have now given the attributes, insignia, accompaniments, and acts of the symbol,—the dragon. 2d. The attributes, insignia, accompaniments of the agent supposed to be symbolized—the Latin government—and have noticed its agency.

In the 3d place, we are to compare the symbol with the agent supposed to be symbolized, in order to learn whether the analogy is perfect. We have traced the Latin government from its origin under the pagan religion, to the time when that religion ceased to be the religion of the Senate: including a space of eleven hundred and thirty-six years.—This is called the period of paganism. For the purpose of illustrating more fully the required analogy, we shall make use of a plain mirror. Place a mirror with its face fronting a landscape. In that miniature landscape, formed in the glass, will be seen an exact likeness, or symbol, of the original landscape. Whatever change or action is visible on the original landscape, may be seen on the corresponding part of the miniature of symbolic landscape.—As in a camera-obscura, the real objects are not seen, but only their image or symbols, so in the visions of John. All his visions are, like the camera-obscura scenes. These mirror scenes are plots of the throne of God and its accompaniments, or of the sub-stellar heavens and earth. He sees not the real scenes or agents, but merely their images or symbols. In all the visions of John, we must keep in mind, that the *real* agents are in the MORAL WORLD, and the *symbolic*, or mirror agents, are in the PHYSICAL WORLD.—2d. That those *real* agents and their actions are delineated in the *physical* world, because that world, with its agents, is more familiar to man, and is on the principle that the illustration must be more familiar than the thing illustrated. By the term *moral world*, we include all civil governments and religious establishments.—These two great classes of agency form the substance of the Apocalyptic visions. John sees not those literal agents, but their miniatures, as delineated in the prophetic camera-obscura. The scenic view of the period now under investigation, includes the heavens, with its sun, moon, and stars: the earth, with its wilderness, and the sea. In the former, two remarkable agents are visible:—a sun-clad woman, with the moon at her feet, and on her head a crown of twelve stars. As the person looking into the camera—identifies the original of each agent on the miniature landscape, so should we, while mentally looking with John into his prophetic mirror. The woman of the symbolic world is the true church of God in the moral world. Sun clad denotes the panoply of truth; the moon, her ordinances, under the Mosaic economy: the twelve stars, the representative eldership of the twelve tribes of Israel.—Her delicate situation indicates the chronology of the vision, and the church in the attitude of giving birth to the Messiah, the true "seed." Apparently helpless; in her hand no carnal weapon: clad alone with the armor of *truth*. Though not herself armed with carnal weapons, her child is to be a conqueror: and is to rule all nations with iron sway. Ano-

ther symbol, extraordinary in its character, attracts the attention of John.

1. A WILD BEAST.—This always implies, in the moral world, a human government. Such is the explanation in Dan. 7:23—"The fourth *wild beast* shall be the fourth *kingdom* upon earth." The Latin government is here denoted, as that was the only government occupying that position to the church at the birth of Christ: and as the heads and horns agree alone with that kingdom.

2. The beast is DRAGON-COATED.—A proper garb of satanic influence. The devil appeared in the serpent in Eden, and constituted the master-spirit of that beast. Any human government under supreme satanic influence, is appropriately symbolized by a *dragon*, or *old serpent*. The Latin government was under supreme satanic control from its origin to A. D. 325, about ten hundred and seventy years. This satanic administration had seven heads of departments, viz.: 1st. Sovereign Pontiffs; 2d. Augurs; 3d. Quincevirs; 4th. Six Vestal Virgins; 5th. Epulos; 6th. Flamens; 7th. *King* of the sacrifice. These cover the seven heads.

3d. This dragon-coated wild beast is said to be *great*. During the period here introduced, the Roman empire had taken its seventh or Imperial degree. It was in its golden age—the Augustan age—when all the world was tributary.

J. P. WEETHEE.

Letter from Bro. L. Wilcox.

Dear Bro. Himes:—There never was a time when the people of God needed the grace of Christian charity more in exercise than now. I like the tone and spirit of Bro. L. E. Jones' letter, in the "Herald" of the 1st inst., although I could not agree with him in regard to there being too much interest on any question of truth, that is calculated to make plain the word of God; but that we should love one another none the less because we do not see alike, for there may be a beam in my own eye; and we shall not all see eye to eye till the Lord brings again Zion.

In the same paper is a letter from Bro. D. Reynolds, in which there is an error I wish to correct. Bro. R. says, "Our opponents [on the question of the state of the dead] believe that the souls of the saints perish at death." They do not believe so, I think. They believe they fall asleep at death; and Paul says, that they who are fallen asleep in Christ are perished if there be no resurrection of the dead. But they believe there will be a resurrection of the dead, and therefore they are not perished. But their life is hid with Christ in God; and when he who is our life shall appear, then shall we appear with him in glory,—not before.—They are dead, and the Scriptures tell us plainly what state the dead are in, and I want the privilege of believing it without its being said, "through which avenue infidelity, and a train of heresies, find entrance and support." If I believed this, I would reject it as a deadly poison. But I do not believe it, with my present light; for the Scriptures tell me plainly, that the dead are asleep, and know not anything. The breath goeth forth; in that very day his thoughts perish. This I believe. His "thoughts perish." In death there is no remembrance of God—they don't praise him—it's the living that praise him. Christ is the resurrection and the life; he will soon come and destroy death, and it shall be swallowed up in victory. Death now has the victory, but soon Christ will break his bands, and release from his embrace those whom he holds in bondage, when they will rise to meet him in the air, exclaiming, "Lo! this is our God, we have waited for him." Blessed day! Come, Lord Jesus! Amen.

Bro. R. says: "When we see the saint takes his flight from his dying bed, and the martyr from the scaffold and the fire, to the open vision and enjoyment of his Savior, we may not contradict." Contradict what, or who? I ask in the solemnity of the presence of my God.—The Christian, who Bro. Reynolds would make to say, that in death he went immediately into the presence and full enjoyment of his Savior and of heaven? or Christ, who said, "Where I go ye cannot come; but I will come again and receive you to myself that where I am there ye may be also?" What is the consummation of the Christian's hope? Peter says it is the grace, or salvation, that is to be brought unto us at the revelation of Jesus Christ. Not at the dying bed, but in the resurrection morning. O! blessed morning, when will thy bright beams arise, and dispel the darkness that hangs around us? "Lord, remember me when thou comest into thy kingdom," was the petition of the thief while on the cross. The answer was an assurance that his prayer should be granted, and that he should be with him there.

I also wish Bro. R. to remember the words of Christ when he said, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Was the whole of Jonas in the whale's belly? If so, so shall the Son of man be in the heart of the earth.

"The Son of man hath power to lay down his life, and he hath power to take it again." God raised him from the dead. Now, if he did not lay it down, only his body, how did he give his life? The angel said to one who was seeking Jesus at the tomb, "Why seek ye the living among the dead? he is not here, but risen." Now, do the living and dead dwell together? "Why seek ye the living among the dead? he is not here." When Christ was about to give his life he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Paul says, "Thou fool, that which thou sowest is not quickened except it die." Now, if nothing but the body dies, nothing but the body is quickened. And if nothing bears fruit but that which dies, as Christ says, then if the body only dies, it only bears fruit in the resurrection; and if the mind, or soul, does not die, then it abideth alone. The Revelator says that he saw the "souls" of the martyrs, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years are finished. Does this not teach that these souls now live and reign with Christ, and that they had been dead, and no knowledge of Christ, or the enjoyment of his company? Or what is the difference between the dead and living, or why need we a resurrection, if the body only is benefited by it?

These are honest views and inquiries; and if you differ from me, I can say with Bro. Jones, I love you none the less.

L. WILCOX.

REMARKS.—Controversy should always be without bitterness. Yet what Bro. W. objects to being said, multitudes cannot help thinking and believing. And this belief is strengthened by the history of its tendency. We shall not reply at length to Bro. Wilcox, because the ground has been so frequently canvassed, that we presume nothing new would thereby be elicited. We have looked at this question in all its length, have read thoroughly both sides of it; and we must confess, that we have never yet seen any reasoning against the consciousness of the dead, worthy of being called an argument.

Our head may be obtuse; but when men are compelled to give a meaning to terms which scholars for eighteen centuries have never found there, we are forced to the conclusion, that the meaning found there by our brethren is first put there by their illogical conclusions, and preconceived opinions. We are confident, that an unprejudiced person reading the New Testament for the first time, would never dream of the unconsciousness of the dead. In proof of this, let any read all the passages on this question, and say if they teach such a conclusion. (See below).

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, JANUARY 29, 1848.

New Testament Doctrine.

The following scriptures are selected for the purpose of presenting in one view all that is said in the New Testament on the subject suggested by the letter of Bro. Wilcox in another column.

When all the texts which refer to any question of doctrine are given in connection, if truth must be clearly inferred therefrom, that which is not apparent to an unprejudiced mind, cannot be a doctrine of Scripture. If we have omitted any texts on this question, it is because we overlooked them in our hasty transcription of what we have quoted.

"O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3:7, and Luke 3:7.

"Every tree which bringeth not forth good fruit is hewn down and cast into the fire."—Matt. 3:10, and Luke 3:9.

"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:12, and Luke 3:17.

"Whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:29, 30.

"And the devils cried out, saying, 'Art thou come hither to torment us before the time.'—Matt. 8:29.

"It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city" that will not hear the gospel. Matt. 10:15, and Mark 6:11.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

"It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Matt. 11:22 and 24, and Luke 10:14.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." Matt. 13:40-42.

"So shall it be at the end of this world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be

weeping and gnashing of teeth." Matt. 13:49, 50.

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:43-49.

See also Matt. 18:8, 9.

And his lord [the lord who forgave the debts of a servants that afterwards exacted payment from a fellow servant] was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:34, 35.

In the parable which likened the kingdom of heaven to the marriage of the king's son, the king said to his servants concerning the one who had not on a wedding garment,— "Bind him hand and foot, and take him away into outer darkness: there shall be weeping and gnashing of teeth." Matt. 22:13.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 23:33.

Of the evil servant who shall smite his fellow servant the Savior said, "The lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:50, 51. Or as Luke says, "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:46, 47.

Of the one who hid his talent in the ground, his lord said, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment." Matt. 25:41, 46.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29.

"What shall it profit a man if he shall gain the whole world, and lose his own soul."—Mark 8:37.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

"Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep." Luke 6:25.

"And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke 9:30, 31.

"Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:4, 5.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:27, 28. See also Matt. 8:11, 12.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.— They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

"But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27.

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke 20:37, 38. See also Matt. 22:31, 32, and Mark 12:26, 27.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke 23:42, 43.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:46. See also Matt. 27:50, and Mark 15:37.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see;

for a spirit hath not flesh and bones, as ye see me have." Luke 24:36-39.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"And shall come forth; . . . they that have done evil, unto the resurrection of damnation." John 5:29.

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." John 8:21-23.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

"Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John 20:17.

From the apostleship, "Judas by transgression fell, that he might go to his own place." Acts 1:25.

"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:31.

"And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:23.

"And Ananias hearing these words, fell down, and gave up the ghost. . . . Then fell she down straightway at his feet and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband." Acts 5:5, 10.

And they stoned Stephen, calling upon God, saying, Lord Jesus, receive my spirit. . . . And when he had said this, he fell asleep." Acts 7:59, 60.

She "ran in and told how Peter stood before the gate. . . . Then, said they, It is his angel." Acts 12:15.

"The angel of the Lord smote him [Herod] because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Acts 12:23.

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. "He is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." Acts 2:29, 34.

"The Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. . . . If a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:8, 9.

"And as he reasoned of righteousness, temperance, and a judgment to come, Felix trembled." Acts 24:25.

"The wrath of God is revealed from heaven against all ungodliness." Rom. 1:18.

"After thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but

unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." Rom. 2:5-12.

"The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

"Whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9.

"I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

"If Christ be not raised, your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18.

"That which thou sowest is not quickened except it die." 1 Cor. 15:36.

"We are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." 2 Cor. 2:15, 16.

"Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:1-10.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:2-4.

"Whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:8.

"Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you." Phil. 1:20-24.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders." 2 Thess. 2:7-9.

"But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and

not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22, 23.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. 3:18-20.

"I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." 2 Pet. 1:13, 14.

"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2:12.

"Reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

"The body without the spirit is dead." James 2:26.

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 6, 7.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:9-13.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, whose sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:20, 21.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where

he beast and the false prophet are, and shall be tormented day and night for ever and ever. . . . And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:1-4, 7-10, 14, 15.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. . . . For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:11, 15.

THE LAST "HARBINGER" attempts to justify its charge that we deny the book of "Ecclesiastes," and complains that we reply to the "Harbinger" when a correspondent made the attack. The heading of our article showed that we replied to both, as both acted in unison. It is too late in the day for a publisher to contend that he is not responsible for attacks made by correspondents that he publishes. They are thus responsible both in law and equity; and cannot, if they would, shrink from it. The "Harbinger" attempts to justify the attack by quoting a part of what we said on the subject; but we cannot believe that those who will read all we said, if possessed of ordinary acuteness of intellect, would arrive at any such conclusion, unless "their wish was father to the thought." It compares the attack to the rebuke of Ahab by Elijah; but there is a great difference between being moved for the truth, and watching for another's halting. Those who seized on that remark showed their joy at an opportunity to thrust at us, without waiting for the "first gospel step."

Too great a contrast between the tone of an editorial and that of a correspondent not dissented from, will enable all discerning persons to judge what allowance to make for the spirit of each. We judge men by their works, and not by their profession. Friends of any cause are always known by their acts. The course we have been compelled to pursue by the "Harbinger," we have taken in view of our accountability at a higher tribunal than man's; and we should feel unjustified if the work had not been done. Some may fail to perceive its relevancy; but the light is beginning to shine. We hope that hereafter those who cannot go with us, will let us work without thwarting us in our efforts to proclaim the coming kingdom. We think that what we have done at Rochester and elsewhere gives us a claim to be heard in reference to the questions at issue.

The remarks of the "Harbinger" in reference to addressing brethren as "dear brethren," are irrelevant. All who wish to, will find no difficulty in understanding that we only objected to the use of the endearing expressions, when made by those who show by their acts, correspondents, &c., and that they have no such feelings at heart.

Summary.

A duel was fought last Saturday at Carrollton, opposite Cincinnati, between two young men, named Duke and Hawson. At the fourth fire the thigh bone of the latter was shattered to atoms. The cause was a lady's love.

THE BRITISH MAIL STEAMERS.—The departures of the British Mail Steamers are arranged as follows:—

Departures from England.—Boston, January 15; New York, January 29; Boston, February 12; New York, February 26; Boston, March 11; New York, March 25. *Departures from America.*—Boston, January 15; New York, January 29; Boston, February 12; New York, February 26; Boston, March 11; New York, March 25. After which, the departures will take place weekly.

The "Acadia" was arranged to leave Liverpool, January 15, for Boston.

Two boys, aged seven and four and a half years, children of W. A. Goodwin, of Lawrence, were drowned while playing upon the ice.

Mr. Shultis was burnt to death in Woodstock, N. Y., in the night, and John Lasher burnt so that he can hardly recover. They were asleep in a cabin, near a coal-bed.

John Jacob Astor, who has been seriously ill, is now convalescent.

A gentleman, while paying postage, at the New York Post-office delivery, had his pocket cut, and his pocket book extracted, containing \$2,375.

In the "Liberator" is a call for an anti-Sabbath Convention, to be held in this city on the 23d and 24th of next March, to discuss the justice of the laws enforcing the observance of the first day of the week as the Sabbath. This call is signed by Wm. Lloyd Garrison, Francis Jackson, Theodore Parker, and about twenty others. Chronotype.

According to official accounts from St. Petersburg, the cholera continued to decrease at Moscow. Between the 22d and 29th ult., 175 cases had occurred, 118 of which terminated fatally. In most of the other provinces, the malady was fast subsiding.

ST. JAGO.—AN EARTHQUAKE.—On Tuesday, 12th December, at 7 minutes before 9 o'clock, an earthquake was felt in this city, accompanied

by terrible thunder—both of short duration, but which naturally much alarmed the inhabitants; for when such solid foundations tremble, no soul can rest in peace. The atmosphere became thick and heavy, and the stars lost their brilliancy, but in a short time everything returned to its former state.

The city of Mexico is nine thousand feet above the level of the sea; and in this locality narrow chests and diseased lungs are unknown; while from the extreme dilation of the atmosphere, animal substances never become putrid, notwithstanding its proximity to the equator, and consequent high temperature.

Listen to this account of the condition of the French people, furnished by one of their journals:—"Le Reforme":—"Out of a population of about 33,000,000, there are now 4,000,000 persons clothed in rags, 20,000,000 who never wear shoes, 18,000,000 who never eat when bread, 27,000,000 who cannot get wine to drink—not drugged, as here,—31,000,000 too poor to afford sugar, 31,000,000 forced to abstain from the use of meat.

Mrs. Lawson, widow of Anthony Lawson, Esq., was brutally murdered at her residence at Logan Court House, Va., on the night of the 27th ult. She was beaten to death with a poker and a pair of tongs. The deceased lived by herself; and two negro boys, belonging to her sons, have been arrested as the murderers. It is said that one of them has confessed the deed.

The farmers at Bathurst, Canada, have been ploughing, and those in Beckwith sowing rye, in January.

The French steamers between New York and Havre are to be suspended. The Missouri was the last that is to leave France.

According to a Frankfort journal, another conspiracy has been discovered at Cracow, and court martials have been established for the trial of persons arrested.

On the 16th of December, on board the U. S. schooner Taney, at Algiers, while returning a salute, a gunner's arm was shattered, and his face terribly lacerated. He was removed to the Hospital, where amputation of the arm was performed.

It is said that, under the instructions sent from Washington to General Scott, the mint at the city of Mexico, and the mints of Guanajuato, Zacatecas, Guadalajara, Durango, &c., will be put in operation for the coinage of U. S. dollars and half dollars. The average annual coinage at these mints is about \$12,000,000.

Major Toehman, the Pole, has been indicted in the District of Columbia, for sending a challenge to J. H. Bradley, and afterwards posting him as a coward, and Captain Schaumburg has been indicted for bearing the challenge. They are to be tried at the next term of the criminal court.

THE NEW COMET.—The "Diario di Roma," of the 15th December, says:—"We announce, with pleasure, the re-appearance of the comet discovered in this capital on the 3d of October last. Having advanced with great rapidity towards its points of extreme declination in the southern hemisphere, and become invisible to all spectators, it is once more beginning to make its appearance above our horizon, a few hours before sunrise."

Dr. Horace Wells, an esteemed dentist, of Hartford, Ct., the discoverer of the prevention of pain by the use of nitrous oxide and ether, two years before it was discovered by his pupil, Dr. Morton, of Boston, while experimenting with chloroform, in New York, being partially deranged by its effect, on Friday threw some vitriol on to some females in Broadway, was arrested therefor, and committed to the Tombs. He was so overwhelmed with the disgrace of his condition, that he committed suicide on Sunday night, by severing the femoral artery on his thigh with a razor—first taking the chloroform, to disguise the pain. He left a wife and child in Hartford, Ct.

A young man, named Bassford, committed suicide some time since, by throwing himself from one of the North River ferry boats. He assigned as a reason for the act, discontent with his family.

It is astonishing how a number of suicides are committed in this way. Scarcely a month elapses but what some one drowns himself by leaping from a ferry boat. It is an expeditious and an easy way to do the deed.

M. Outrebon, the rich notary, has been arrested in Paris for forgery, and is in prison.

Blunt, a burglar, was shot dead while attempting in the night to enter the depot store on the rail-road near Greenbush, N. Y.

Mr. Taylor, conductor on the Milton Rail-road, slipped from the platform, and broke his shoulder, on Wednesday.

We regret to learn that the Rev. E. T. Taylor, the seamen's chaplain, is ill. The "Post" says he is confined to his bed with a fever.

A little girl, about five years old, named Rhodes, residing at the poor house in Hallowell, was burned so severely one day last week, that she survived but twenty-four hours. The accident was caused by her clothes taking fire. Her father is one of the Maine volunteers in Mexico.

Correspondence.

Letter from Bro. L. D. Mansfield.

MR. COX—HIS DILEMMA.

It will be remembered that I stated in the "Herald" for Aug. 7th, that Mr. Cox, the superintendent of the Wesleys in this island, had misrepresented my views to a special meeting of my friends which he called during my absence at Montserrat, and that I intended to request him to meet me in the presence of those persons, and answer to the falsehoods he had told. The following correspondence will help the unprejudiced to form some idea of the moral rectitude or obliquity of the party referred to. I addressed the following note to Mr. C. soon after:—

"Mr. Cox—Dear Sir:—Having been informed that, during my absence to Montserrat, you represented me as entertaining erroneous opinions respecting the character and offices of the Lord Jesus Christ, I respectfully beg your attendance at a meeting of the same parties to whom the statements were made, in order that your reasons may be assigned for such charges, and that I may have an opportunity of exculpating myself from the heretical sentiments attributed to me.

Yours, &c., L. D. MANSFIELD."

In reply to the above I received a letter, from which I copy,—verbatim, except the omission of proper names, and with his own emphasis,—all that is particularly relevant to the question, without repeating his lordly abuse at length:—

"Sir:—I have several times expressed my fears (I never made a positive assertion) that your opinions were unsound with reference to the person of our Redeemer, and my fears were confirmed by the statements of Mrs. —, that you had said to her, 'How can Christ be present with everybody dying all over the world?' or words to that effect, which certainly seem to imply your doubt of his Divinity, however they may be explained away. But whether this be so or not, could you even demonstrate your belief in that doctrine, it does not affect in the slightest degree the view I am compelled to take of the pernicious consequences of your teaching. . . . I therefore see no occasion for my attending the meeting of which you speak. I have no wish to have unnecessary and unprofitable discussion with anybody, and I see no good which will result from it. . . .

I am your obedient servant,

(Signed) JAMES COX.

It will be perceived that Mr. C. maintains that he "never made a positive assertion" of my "unsoundness" respecting the "person of our Redeemer," and is by no means disposed to insist upon it; and declines meeting me, under the pretence that he had been invited to a "discussion" of doctrines—which my letter said nothing about.—I only asked him to say why he had charged me with "erroneous opinions respecting Christ's character and offices." These "erroneous sentiments," or at least one of them, he manifestly understood to be a denial of His Divinity; which heresy he surmised I held, and was "confirmed" in his "fears" by my having said "Christ did not come at death, for Christ was a person; and many people were dying at the same time all over the world, therefore how could death be Christ's coming?" (for those were the words I used in the conversation referred to.) If he was "confirmed," it is probable that he expressed himself accordingly. And that he did make "positive charges" will be seen from the testimony of persons present. While at Montserrat I received the following from one person present, and this, too, from the very same person whom Mr. C. says "confirmed" him in the belief of my heresy. The writer, speaking of the meeting, says, "It was with astonishment and alarm that I heard Mr. Cox affirm, that Mr. Mansfield did not regard the atonement of Christ's death as the ground of the sinner's justification, nor does he admit of the kingly office of Christ which he now sustains, nor of his Divinity, being God as well as man."—Another person present said to me, when asked about these charges of Mr. Cox, "They

were spoken as facts. I understood them as charges, positive charges." This was the statement of one in whom I confide, and others present understood Mr. C. in the same manner; and the testimony of these persons (members of his own church) I must take before him, and believe that Mr. Cox did "affirm" these things, and that they were stated not as "fears," but as "facts,—positive charges." The reason why Mr. C. was not willing to meet these persons is apparent. It would certainly be "an unprofitable discussion" to him, which should result in convicting him of "falsehood" and slander. The law of God, "Thou shalt not bear false witness against thy neighbor," never having been revoked, it would be quite "unnecessary" for Mr. C. to be convicted of having violated it, when he could claim the benefit of "habeas corpus," and keep away from the examination of the matter. Mr. C. exerts a very extensive influence over the people, which has been wielded against the truth of our Lord's coming. I would therefore lay these facts before the people, that they may see how much confidence should be reposed in one who can so grossly slander his neighbor, and so openly prevaricate. But many will think that to slander me "does God service;" but they will soon hear, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me!" It would rejoice me to see Mr. Cox penitent for his sins, and disposed to make amends for his slanderous assertions, but I do not expect it. I therefore wish his character, as a professed minister of Christ, to be seen in the light of these facts. He has drawn away several persons who were once deeply impressed by the truth, some of whom now are very far from God, and are living to the world. Pardon the intrusion of this matter of local interest upon the general readers of the "Herald," and believe, &c.,

L. D. MANSFIELD.

Antigua (W. I.), Dec. 18th, 1847.

Letter from Bro. E. Walker.

Dear Bro. Himes:—I still hail with unabating joy the weekly arrival of the "Herald," which gave the first note of warning, as a periodical, to a world lying in sin, upon the glorious consummation, when the mystery of God shall be finished, spoken of by all the prophets and apostles, and which has been met with exuberant joy by all the truly devoted followers of the Lord Jesus Christ in this waste howling wilderness, thronged by beasts of prey. I rejoice that I am yet enabled to stand, by the grace of God, with those dear brethren who first fearlessly proclaimed to a gainsaying world, "Behold, he cometh with clouds, and every eye shall see him." God has afforded strength to them equal to their day. As an army with banners from mount Gilead, they have stood in the front of the battle, but have not yet been vanquished nor driven from the field, though they have withstood all the assailants of seducers and evil designing men, who are waxing worse and worse, deceiving and being deceived, and who make it their work to scatter and make division among brethren. Such claim that they are the only true worshippers, while they judge and denounce the most worthy brethren in the Advent ranks,—brethren who are the most untiring in their labors of love, and in calling on all men everywhere to repent, for the coming of the Lord draweth nigh. They also strive about words to no profit, to the subverting of whole houses.—Hence by their fruits ye shall know them. A deleterious influence has been exerted by this sort of persons, who are going about to establish their own righteousness, and have not submitted to the righteousness of God. And by these signs we may know it is the last time. As we have heard that antichrist shall come, even now are there many antichrists. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." 1 John 2:19.—"Wherefore let us gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ." It is with emotions of much joy that I still remember the happy season realized at Albany, during the tent-meeting there, when one happy soul was converted who was a member of our family, and who still goes on her way rejoicing, and growing in grace. Since then we have had some joyful meetings in this place, while one more has been made happy in the Lord, who, together with two more willing converts from Blandford, were buried in baptism in the likeness of

Christ's death. Truly this looks like the gleaming after the harvest.

There has been a deep interest awakened in this place, which has produced a good degree of the unity of the Spirit among others. We have been blessed with the labors of Bro. S. Brazel, from Blandford, who has been owned of God to the good of souls in this place. I feel to ascribe all the glory to God for what he has done, and for that strong consolation in a lively hope, the faith of which does not stand in the wisdom of man, but in the power of God. It is marvellous, yet joyful, to see the exact fulfilment of every jot and tittle of God's word, in this time of the quickly in visiting the highways and hedges to compel them to come in, that the house may be filled. It is manifestly so in this place: for it required an extraordinary travail of soul to bring in only one, while the mass are becoming more hardened. Thus we see plainly that the Spirit of God proves a savor of life or death, "for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13: 13, 14. It appears to me now, that the case of the wicked is hopeless where the Spirit of God has gone by and they have refused, and that God has left them to hardness of heart and blindness of mind, that they may believe a lie, that they all may be damned who have pleasure in unrighteousness.

It gives me great consolation that the "Herald" affords a medium through which so many voices of sweet harmonious concert break upon my ear in heavenly strains, telling of the near approach of the everlasting kingdom, especially in this shaking time, wherein multitudes in the valley of decision are making shipwreck of faith, and being turned unto fables. But ye have not so learned Christ, for which I feel to give glory to God. Amen.

Yours, in the bonds of fellowship,

EPHRAIM WALKER.

West Becket (N.Y.), Dec. 28th, 1847.

Letter from E. Tanner.

[We are right glad to hear from our beloved sister, E. Tanner, who, with her amiable and devoted brother and sister, is doing so much to diffuse the knowledge of a coming Savior. We give the following extract from a recent letter.]

Dear Sir:—Again we have been refreshed with "Heralds," for which accept our united, best thanks. The sketches of the lectures delivered in the tent-meetings are beautiful.—It makes our very heart leap within us to hear how you, amidst the extreme trials through which you are called to pass, can keep up so well. The flag suspended over the tent is a sweet idea. We have been travelling ever since we saw you in London last year, distributing tracts, lecturing, forming Bible-classes, &c. At this place we have been six weeks, and have very large and attentive meetings. Mr. Tanner has himself lectured twenty-one times. It has aroused all the ministers, as usual. Poor creatures! They endeavor to spread reports, calling us Mormons, &c.; but notwithstanding this, we have got on well. The people seem to think they do not know much. It is very singular how it shakes all the ministers. At first we had the Town Hall: but the clergyman caused us to be refused. The players requested its use, and they were permitted to use it. The clergyman was at the play. Thus you can see how things are here.

This winter we have been studying Mr. Miller's lectures, and have rejoiced in the light they contain. Many thanks to him for writing, and to you for circulating, such light. It has rejoiced many. There is no writer in England with one half the truth. Indeed, after reading the works you left with us, our English writers seem very dull.

Exposed as we are to so many questions, we find the "Herald" often helps us to get an answer for those who would wish to argue, as well as for those who wish instruction. So that though you are so well employed in America, you have kindled a light in England which will shine till the Lord appears. I cannot tell the amount of joy that it has occasioned. The universal cry from honest hearted people is, I was miserable before you came, but now I see great light, and enjoy much pleasure in the Bible. And as I am visiting the afflicted, (I do not mean to say those who are dying, or those too ill to attend to Bible truth,) I am delighted to see their eyes sparkle when I have explained the beast and its

image, which instruction I derived from Mr. Miller and the American papers. It is quite delightful to read Mr. Heyes' poetry and little sermons; also Mr. I. E. Jones. Indeed, we like them all. We are delighted with your big tent meetings. Our prayer for you is, that you may be supported and comforted under all your trials of health and labor. Trials and slander are the lot of all; and if you get them for the cause of Christ, a crown awaits you: but the sorrow of the world worketh death. It is only the ocean that separates us, or we should have tried to have been present to hear some of your lectures this summer.

The hymns and tunes of the "Millennial Harp" have quite enchanted the people, and many have come to hear them that have heard the Cry, and I trust such will be found in the kingdom. The Lord bless you in your work, and keep you amidst the danger around you. Love to Mr. Hutchinson. My brother and sister join me in very best love to you and the dear brethren. Do not ever forget to send the "Herald," for it is our delight.

I am, dear sir, yours in the hope, by which we have been delivered from the hypocrisy of professors, to the liberty of the Bible, which is our constant study, the man of our counsel, and the hope of eternal life.

Yours, very affectionately,

E. TANNER.

Winchcombe (Gloster, Eng.), Nov. 30, '47.

Letter from Bro. J. Hutchinson.

Dear Brother:—I send you a short extract from the writings of the Rev. Mr. Fletcher, which I should like to see inserted in the "Herald."

After giving a plain account of the gospel in general, and of the various dispensations into which it branches itself, he says:—"This perfect gospel of Christ is the richest display of divine grace and justice which takes place among men in the present state of things.—For Christ's sake the Holy Ghost is given as an indwelling, sanctifying comforter. This is the highest state of grace that actually takes place in this life before the second coming of Christ. I have added the clause, 'Before the second coming of Christ,' because in the Psalms, Prophets, Acts, Epistles, and especially in the Revelation, we have a variety of promises, that in the day of his displayed power Christ will come in his glory, to judge among the heathen, to wound even kings in the day of his wrath, to root up the wicked, to fill the places with their dead bodies, to smite in sunder antichrist, and the heads over divers countries, and to lift up his triumphant head on this very earth where he once bowed his wounded head and gave up the ghost.—Compare Ps. 110th with Acts 1:11; 2 Thess. 1:10; Rev. 19th, &c. In that great day another gospel dispensation shall take place. We have it now in prophecy, as the Jews had the gospel of Christ's first advent. But when Christ shall come to destroy the wicked, to be (eternally) glorified in his saints, and admired in all them that believe in that day, ministers of the gospel shall no more prophesy, but, speaking a plain historical truth, they shall lift up their voices as the voice of many waters and mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth: the marriage of the Lamb is come—his wife (the church of the first born) has made herself ready—blessed and holy is he that hath part in the first resurrection, for he reigns with Christ a thousand years—blessed are the meek, for they do inherit the earth—the times of refreshing are come, and he has sent Jesus Christ, who before was preached unto you, whom the heavens did receive till this solemn season—now are come the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. May the Lord hasten this gospel dispensation! And till it takes place, may the Spirit and the bride say, Come."

I have been familiar with the writings of Mr. Fletcher for more than forty years, and I find that this great and good man often introduces the subject of the advent and personal reign of Christ upon earth as a matter full of sweet hope. And let me ask, is it not thus to every true Christian believer?

There are a few in this vicinity who are firm and steadfast believers in the second advent of our blessed Lord, and the events connected with that advent, as set forth in the "Advent Herald." The doctrine advocated by the "Bible Advocate" in relation to the unconscious state of the dead and the final disposition of the wicked, we have no sympathy or fellowship for.

Yours truly,

JAMES HUTCHINSON.

Libertyville (Ill.), November, 1847.

LETTER FROM BRO. M. CHANDLER.

Dear Bro. Himes:—I am still interested in the glorious and all-absorbing subject of the coming kingdom. I am still laboring all that I can in the vineyard of the Lord. I find some still strong in the faith once delivered to the saints. I should be glad if my labors were not so limited; but the Lord knows best. Our brethren East know but little about the embarrassments we have to meet with in laboring in the far West. Now and then we receive a little aid towards our support, but not enough to pay our travelling expenses. I have been compelled to labor for the support of my family for the most part, and to clothe myself; and it is so with most others, if not all. I say not this by way of complaining, but simply to show our Eastern brethren how it is with us here, for I fear some have a wrong impression of things in this region. However, the Lord will soon make all things right.

Having had trials among false brethren, such as I never experienced before, I think I know how to sympathize with you in those which you have been called on to meet with. But this has been the portion of God's servants in every age of the world: "for if we suffer with him we shall also reign with him." I can assure you that my heart is with you in sounding the alarm of the approaching judgment. I have been very sorry to see contention among brethren. I think some things have been written on both sides not calculated to promote union. It reminds me of a story concerning two men-of-war, belonging to the same fleet, which were laying near each other one dark night; while laying thus, a small vessel of the enemy, unperceived by the others, passed between them, discharging, in her progress, a broadside into each. The two vessels, suspecting each other to be the assailant, commenced firing at each other in good earnest till break of day, when they discovered that they belonged to the same fleet. The ——— passed between the ——— and the ———, firing into each; whereupon the latter two commenced firing into each other, and it may be to their injury. I think they had better hold up until daylight, when they may find, to their astonishment, that they belong to the same fleet. I have taken the "Herald" most of the time since its commencement, and should feel very sorry if I were to be deprived of it, for I prize it highly. And although I have done but little towards its support, beyond endeavoring to procure for it new subscribers, yet I shall continue to do what I can to sustain it.

I do not expect we shall all see alike till we see as we are seen, and know as we are known. But we can and should labor to keep the unity of the spirit. When we first began to see the glorious truth of the coming of Christ he so near, the subject was so attracting, that we were above all our sectarian feelings and views, and came together. The doctrine is no less true and glorious now than it was a few years since. Therefore let us keep our eye on the same point, work by the same rule, and mind the same things, and we can walk together until we receive our discharge. The Lord direct us all into the patient waiting for Christ, and may we be careful to keep our garments pure.

I think of going East this winter, to visit the brethren with whom I formerly labored. I expect to go by way of Springfield, Ill., thence to St. Louis, from there to Cincinnati, where I expect to be about the last of January, from thence to Pittsburg, and other places as the door may open. Your brother, waiting for the kingdom.

LETTER FROM BRO. F. SMITH.

Dear Bro. Himes:—It is wish pleasure I look back on those sleepless nights and anxious days that were spent in the promulgation of the blessed gospel of the near approach of our Savior, during our big tent meetings held last season. I say with pleasure from the fact, that the brightest evidences were seen at every meeting, that the Lord did signally bless those means that were made use of for the promotion of his cause, to the edification of many, and to the sanctification and belief of the truth of some who formerly were walking after the imagination of an evil heart.

My brethren live dear in my mind; and may the zeal and devotion that characterized them while in our meetings be maintained when at home and abroad, or wherever in the providence of God it may be their lot to move, that the gain-sayer may be put to nought, having no evil thing to say of them. My brethren, be not weary in well doing, because you have not yet realized the object of your hope; but constantly keep in mind that excellent Christian grace, "patience," that you may receive the promise; remembering that we walk by faith, and not by sight. And what is a faith of eternal realities good for, unless it will lay hold with an unflinching grasp on eternal things, never to be severed until eternity shall reveal the things themselves.

I feel bold in saying, and happy in believing, that the same Jesus that was once here upon the earth, healing the sick and raising the dead, is again soon to come in the glory of the Father, to raise from their dusty beds those faithful ancient worthies, from Abraham to Christ, who looked forward to that time when eternal life should be given to all who are found in Christ by true and

living faith. Yea, the subject is so great, and the blessing so inestimable, let us not be turned away from the hope of the coming into flesh, or to those questions which gender strife; for our calling is unto glory and virtue. Let us be cautious how we make a difference of opinion on minor subjects a test of Christian character and fellowship. So long as no man can be found that can say that he alone has the whole truth, can the head say to the foot, I have no need of thee? but let each fill the place that God has designed for it, in the manner he has described, forbearing one another in love (evidently implying things not in accordance with our minds, or no forbearance); for in so doing the jewels become polished, and are held in reserve, ready for the glory that is to be revealed in them. Grudge not, brethren, one against another, but be kind.—Should not this admonition have its proper effect in the day in which we live? Let it then be our aim to so yield ourselves in conformity to this and all other instructions, that we may be made wise unto salvation, and ready for the descent of our coming King.

Morristown, Dec. 18th, 1847.

LETTER FROM BRO. J. F. GUILD.

Dear Bro. Himes:—I expected to have met you in the conference at Providence; but I have been afflicted for a few days past, so that I do not think I shall be able to go out during the meeting.

I believe I never have expressed any opinion to you in relation to your course, and my reasons have been—1st. Because I am but a youth, and what I might have to say would amount to but little any way.

2d. I have been disgusted with some who, in one breath, will tell how much confidence they have in you, and how highly they esteem you, and perhaps the next time they speak, in public or private, will say something which they know tends directly to hurt your influence and usefulness. With these things before my mind, I have thought best to advocate and defend the cause, so far as I could, on all proper occasions, take the "Herald" and pay for it, and by so doing (so far as you are concerned), I might help you and the cause of God as much as I should any way.

3d. Bro. Shipman and others have expressed my mind and feelings in relation to you better than I can.

But as I have begun to write, I will just say, that I have been a reader of the "Herald" about six years, and with its general course I have been well pleased; and although there have been some things which would have pleased me better if they had been different, yet, on the whole, I like the paper much. For instance, I do not see with you on the question of the state of the dead; but still, I have no sympathy with any influence that would cause a division among brethren on that question.

I have often thought what would have become of the Advent cause, if all had left the "Advent Herald," and followed the different Advent publications that have come up, professing to have truth for their object, and denouncing you as having departed from the faith, or as not being willing to come up to the light. You would, of course, have been "laid on the shelf," some would have gone into the do-nothing system, and the rest to the Shakers; and God would have had to raise up a new set of men to preach the kingdom at hand. But by the blessing of God, some have been able to hold on to the old way; and although their efforts to stay the current which threatened to destroy every good, operated, in some instances, like the medicines of a physician upon a patient who has a number of diseases, the nature of which is, that the medicine which will cure one, will inflame and enrage the others; yet, like the skillful physician, they have fought, and I hope will still continue to fight, the disease that is most likely to destroy life. Yours in hope.

North Attleboro', Jan. 16th 1848.

LETTER FROM BRO. A. COX.

Bro. Himes:—I still read your paper with great interest. I greatly rejoice that you and some others, who have borne the burden and heat of the day, still stand out upon the ground you started upon, and unflinchingly herald the near approach of the blessed Savior, to establish his everlasting kingdom upon this earth renovated, and wish to keep out of your invaluable paper all matters of minor consequence, which serve, generally, to distract, scatter, and finally destroy the influence of God's people. May God, who changeth not, overrule all these things for good, and spoil all the devices of the adversary to destroy the "Herald." Go on, and fear not; endure hardness as a good soldier of Jesus Christ: for all that will live godly in Christ Jesus shall suffer persecution.

When you are looking over the names of those who have forsaken you, and turned your enemies, remember there is one in Canada East that will stand by you as long as you advocate God's eternal truth (which I believe you are now doing), although the winds blow, thunders roar, and storms of persecution are multiplied in all their

intensity and hideousness. Praise God for the truth.

In looking over Bro. Hale's letter, I find that he has witnessed and testified to the same disturbances that have existed elsewhere, arising from the desire of many to discuss questions that gender strife. Paul said to Timothy, that the servant of the Lord must not strive, but be gentle to all men, apt to teach. Now, wishing to be honest, I cannot conceive of the object of some in their opposition to the paper that first heralded the second advent of the Lord, and which has done so much to spread the news, far and wide, and to all nations, of the coming kingdom, and that, too, at so great a sacrifice to the publisher, and who are still holding out the same unerring truth to the world. As to the doctrine of the unconscious state of the dead, as I understand the Bible, there is not a solitary passage in the word of God to support it. But others understand it differently, and they have the right so to do. But for us to contend about it only serves to divide the children of God. Perhaps some may think me somewhat plain; but my soul is pained within me, and I think it is time we all took such a course that in nothing we retard the cause of God. Let us stand firm upon the truth, though evil men and seducers wax worse and worse, deceiving and being deceived, and, if it were possible, they would deceive the very elect.

Yours in hope, waiting for the Son of God from heaven.

Stanstead (C. E.), Dec. 27th, 1847.

BRO. NATHAN BURNELL writes from Milton (Vt.), Jan. 10th, 1848:—

Dear Bro. Himes:—As you may have some desire to know the views of those to whom you send the "Herald," and how they stand on the Advent question, I now say, that some seven or eight years since I heard Father Miller lecture in Colchester. His expositions of the prophetic Scriptures were so clear, that I fell in with the belief, that they were nearly fulfilled, and that the end was at hand. I thought it became me to set about a thorough self-examination, to ascertain if I was prepared for the coming judgment. Since then, I have endeavored to live consistently with that belief, and my experience testifies to the truth, that "God is light," and that if we are obedient to him, we shall enjoy the light of his countenance, and our souls be blest constantly. I have no confidence in a dead formality, or in creeds: we must have a living, active faith, that will enable us to look forward beyond the grave with pleasure, and rejoice that there is to be a resurrection. I believe we must be born of the Spirit, and assimilated into the spirit of Christ, which is a spirit of holiness and love. We shall then be united to Christ and to one another. Nothing short, I believe, will stand the test. I am pleased with the manner in which you conduct the "Herald;" your course appears to be straight-forward, having the honor and glory of God in view, as well as the furtherance of the gospel, and the salvation of men.

BRO. S. B. SAWYER writes from Durham (C. E.), Jan. 3d, 1848:—

Dear Bro. Himes:—Something over two years has passed since Bro. Hutchinson proposed to me that I should have the "Advent Herald" sent me free. I accepted it most gladly, and have taken a great deal of interest in reading it, and circulating it for others to read. I have not neglected to write, or send you money, because I in the least undervalue it; for it is to me a welcome visitor. I do not recollect reading anything from the editor's pen that I could not endorse as being truth, according to the little light I have on the Holy Scriptures; and I should have taken as much pleasure in paying for it as I have in reading it, and more so, if I had had the means. I am well aware that broken promises will not purchase type, ink, and paper, nor pay the type setters; neither will they clothe, feed, and shelter you and your family. But in return for your kindness, I mean to get as many more new subscribers as I can; and if time should continue a little longer, and a way opens, I shall send you something more. Some in this town have been converted to God recently; and the brethren in the towns of Broom, Farnham, Stanbridge, and Caldwell's Manor, with a few exceptions, are rational, spiritual, and firm in the belief of the Lord's speedy coming to gather his saints. Our meetings have been, and still are quite good.

BRO. BUTLER IVES writes from Bangor (N. Y.), Dec. 20th, 1847:—

There are about twenty here that love the Savior and his coming. There are some who have joined the church, but I fear they are in bondage, by living in the fear of man. In some places the cause is quite low. The enemy is trying to destroy the flock. We want to have a conference in Malone; it is thought that it would result in much good, as there is quite an interest there to hear. I am yet holding on to my faith, looking for that blessed hope, and earnestly longing for full redemption. O, glorious hour, when this body will be free from corruption, pain, and grief, and when there shall be no more parting; yea, when death itself shall die. Amen. Even so, come, Lord Jesus, come quickly.

OBITUARY.

God works in a mysterious way, as was the case in the sickness and death of Bro. BENJAMIN QUIMBY and family. His son and wife came from Lawrence, Mass., to his father's in Campton, Sept. 5th, sick with the typhoid fever. His wife died in less than one week; the son was very sick, but recovered. But before he got well, another son, who was deaf and dumb, and a boy living in the family, were seized with the same disease. They also had news of the death of their daughter, Mrs. Jane Clark, who died in Lawrence in a few days. Mary F. Quimby, aged about 19, was taken with the same, and was very sick a few weeks, and begun to recover, when Bro. Quimby was taken very sick, and was deprived of his reason a part of the time. When Bro. Q. was first taken, he felt that his work was done, and that he should soon rest with the saints a little while. He died the 26th of November, in full faith of a speedy resurrection. Mary F. was led into the room to see her dying father, and being feeble, was so overcome that she grew worse, and died Dec. the 6th. After Mary F. was buried, sister Quimby, being worn down with care and trouble, was taken with the same fever, and was in great distress for some days, and then calmly fell asleep in Christ Jan. 1st, 1848. Bro. and Sister Quimby were firm believers in the speedy coming of Christ for a few years past, and had been striving to do the whole known will of God. We have met with a great loss, they being the only believers in the Advent faith living near us. But our loss no doubt is their gain.

T. E. M.

DIED in Concord, Jan. 4th, of lung fever, Bro. COTTON BROWN. Bro. B. embraced the Advent doctrine in 1842, and remained a firm and consistent believer until his death, and was highly esteemed by a large circle of friends and acquaintances. He has left a wife and six children to mourn his loss. And although his companion mourns the loss of a kind and affectionate husband, yet she is remarkably sustained by the power of the Christian's faith, and the hope of a speedy resurrection. By his death, the church has sustained a loss of one of its most efficient members and brightest ornaments. He was the first one in Concord who embraced the Advent doctrine, and gave an invitation to the brethren to hold an Advent camp-meeting in that place, where the Big Tent was first erected and dedicated to God, and in which the doctrine of the Second Advent was first preached in Concord. His sickness was distressing, but short, but which he bore with Christian patience, expressing perfect resignation to the will of God, either to die or live. When death approached, he calmly and sweetly fell asleep. Funeral services by the writer of this notice, in the Free-will Baptist meeting-house. Sermon from John 11:25.

JOHN COUCH, JR.

DIED, of diarrhea and canker, Oct. 28th, in his 55th year, Elder ROBERT ALLEN, late of Barnstead. Our beloved brother was born in Springfield, Mass., and has preached the gospel twenty-two years. He was a member of the Christian connexion. He embraced the Advent doctrine in '42, and notwithstanding his arduous labors in Canada and in the East, where he had been blest with a number of powerful revivals, which greatly enfeebled his health, yet he buckled on the armor anew, and united his voice with many others in sounding the note of warning to the world. He left his home for the purpose of attending a conference in Maine; he got as far as Great Falls, where he took sick at the house of Bro. Slayer. His sufferings were borne for eight weeks in a very patient and godly manner, when, on the 28th of Oct., he fell asleep, in the full hope of soon seeing the King of kings in the first resurrection. He leaves a wife and five children to mourn his loss. The funeral sermon was preached by Elder Harvey. I. R. GATES.

We have recently been called to place in the land of the enemy a very interesting child, son of Joseph and Lydia CANOX, of this city (Baltimore). His name was CHARLES L. CANOX, aged eight years and two months. He fell asleep on the 2d of January, 1848. His disease was inflammation of the bowels and brain. This temporary separation from his parents is a cause of sorrow, but the hope of a speedy and glorious re-union affords a solace. His parents had, like Abraham, commanded their children and household; consequently, this child was pre-disposed to love that which was good, and shun the evil. He lived the religion of a child, which was obedience to the first commandment with promise; and hence we believe that it will be well with him, and that he will soon come from the land of the enemy, to live long (even forever) on the new earth.

L. OSLER.

DIED, in this city, at Dr. Spear's, the 5th of Dec., Mrs. CAROLINE G. SEAVEY, wife of Bro. Levi J. Seavey, aged 36. In the death of Sister Seavey, her friends and relatives have met with a great loss. To know her worth, it was necessary to be familiar with her kindness of heart, and many virtues. She fell asleep in the full hope of a glorious and speedy immortality. She will be held in affectionate remembrance by the church in this place, and by the circle of acquaintance with whom she associated.

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and showing that they are in a time of need, friends indeed. They manifested their friendship, not by words which cost nothing, but by their labors of love, which tell. May the Lord abundantly reward such.

NOTICE.—Next week's paper is the last we shall send to several hundred subscribers who owe \$4 and over, and from whom we have not heard for a long time. We shall wait several weeks, before we place any such in the delinquent book, so as to give all an opportunity to rectify every mistake, pay their indebtedness, or state their inability, either of which will cancel the debt.

It will also be the last we shall send to a class of free subscribers, from whom we have had no intimation that they wish the paper continued.

We are now transcribing our list of subscribers, and entering them on new books. It is possible that some names may be accidentally omitted. If any such should not receive their paper after next number, they will please to give us early information, that we may correct the omission. If it is through mistake stopped to any who are unable to pay, they will please to notify us.

AT HOME.—We have been at home about ten days. We have suffered here from an affection of the throat, so that we have been able to speak but once for the last two weeks. We are now somewhat better, but shall not be able, at present, to labor as formerly. We shall attend our appointments, however, and do all we can.

We preached once, and Bro. Hale twice, in this city, on Sunday last, to large audiences. The Society is in a healthy and flourishing condition. Bro. Burnham is laboring here to good acceptance.

Bro. Shipman is preaching in Canada, and therefore cannot attend the Conference at Manchester.

BUSINESS NOTES.

Rev. C. Beecher—We sent a bundle of books to you by Express, on Tuesday.

D. S. Morse, J. Tuttle, T. Trigg, L. J. Owen, T. R. Darrow, R. Brooks, R. E. Wood, W. R. Paul, S. Cook, J. L. Mills, J. Rairie—Your papers will be continued.

A. Eastman—We have credited you to end of v. 16. The mistake was owing to the giving of the P. O. in two places.

P. P. Learned—We find no charge against you except for paper.

E. S. Bryant—Neither of those letters have reached us, or the Boston P. O. You have now paid to 337.

J. P. Weethie—Nos. 9 and 10 are received.

W. Sterling—We have not the date of your last. The last we received paid to 343.

I. H. Shipman—J. Fletcher owed \$2.25.

W. P. Ray's paper is sent regularly to Derby Centre, Vt.

M. O. Gray—We have credited \$1.50 to P. Wilcox, and continue the H. to Richmond, as you did not say but the direction was correct.

D. A. Clay—Some one called a short time since and paid \$2.50 for you, to 287; \$2.50 now due.

J. D. Boyer—We have sent a package to you, to Bro. Litch's care, Philadelphia.

H. S. Barker—The last we received from you was in April—it paid to end of v. 14; so we credit M. S. W. v. 15.

WEST INDIA MISSION.

M. D. Richardson . . . 1.50

S. Faraworth50

P. Wilcox1.00

S. A. Bishop1.00

M. Burr1.00

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A Friend2.00

A Friend1.00

APPOINTMENTS.

Conference and lectures in Portland will commence Feb. 2d, and continue over Sunday. Feb. 2d, the 8th, and continue over the Sabbath. Buxton, Monday evening, the 14th, and Tuesday afternoon and evening. This is all the time I can spend in Maine this winter. We shall be happy to see all ministers and brethren interested who can conveniently attend.

The Lord willing, I will spend the first Sunday in Feb. at Derby, where Bro. Stephen Foster, Jr., may appoint.

PROSPER POWELL.

A Conference will be held in Middletown, Ct., commencing Feb. 9th, at 7 p. m., and continue over the Sabbath. Bro. Matthewson and myself will be present. Brethren generally are invited.

I. ADRIAN.

Providence permitting, I will preach at Westboro' the 1st Sunday in February; at Ashburnham the 2d; Westminister the 3d; at Abington the 4th.

The Lord willing, I will be at North Scituate and vicinity, commencing the evening of Feb. 2d. I will spend two weeks there, as the brethren may please to arrange.

I. R. GATES.

Receipts for the Week ending Jan. 27.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

P. Wilcox, 365; H. Ceasar, v. 13—each 50 cts.—R. Chalk, it pays the books (sent), and to 332 of the H.; P. Bates, 355; Wm. Camp, v. 14; A. M. Lennet, 365; L. P. Drake, v. 15; A. Sage, v. 14; L. M. Pantier, 356; Wm. Dolly, v. 14; E. Dudley, v. 14; E. L. Phubrick, v. 14; J. Bauman, 362; Wm. Spooner, v. 14; A. Clark, v. 15 (10 cts. postage); S. Bradford, v. 15; M. Bradford, v. 15; H. McChin, v. 15; M. Post, 365; P. V. West, v. 14; J. Mosher, 365; J. Leamy, v. 14; A. Wadleigh, v. 15; N. L. Corben, 367; F. Wisor, v. 15; A. Bates, v. 15; M. Burr, v. 15; E. Miller, v. 15; J. Lathrop, v. 15; P. O. Corey, v. 12; W. Ruggles, v. 15; W. A. Curtis, v. 15; F. Clark, v. 14; B. W. Leonard, v. 15; Mrs. Wilcox, v. 16; H. Champlin, v. 15; S. P. Clark, v. 15; M. S. Wicker, v. 15—each 50 cts. postage; M. Olin, 397 (and C. A. H. 24); G. W. Chismen, v. 14; S. Shaw, 368; D. W. Johnson, v. 14; D. Drake, 383; N. Atherton, v. 15; L. C. Neal, v. 14; T. Harley, 388; E. Waters (82 were credited last April), v. 12; J. Jewell, v. 16; S. B. Philbrook, v. 14; H. Fay, v. 14; S. Eldred, v. 14; G. W. Foster, v. 14; J. Lunt, v. 14; A. Howard, v. 14; M. D. Farnsworth, v. 14; J. Titus, v. 12; J. Goff, v. 12; P. F. Green, v. 15—each 50 cts.—P. Warden, v. 15—32 50.—A. Jessop, v. 15; A. Slade, 356; C. Chase (C. A. H. 24), 398; F. Johnson, on account; P. S. Adams, v. 50; N. Woodman, v. 15; S. Smock, v. 14; J. Stillman, v. 15—each 50 cts.—J. Wallon, v. 16—34.—A. Little, v. 15; P. P. Learned, v. 16; A. C. Willey, 393; S. B. Carpenter, 347; B. D. Stanley, v. 14—each 50 cts.